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Love brings hope to Little Slamet.

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Slamet needs help to walk to school. His grandmother is paralyzed in her right arm, but she is devoted to the boy. Even during the heavy monsoon rains, she walks him to school in the morning, and returns again in the afternoon to walk him home.

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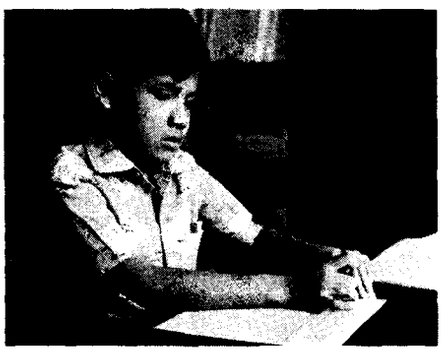

In the afternoon, the girls and boys enjoy crafts, swimming and playing traditional native musical instruments. They are also taught skills that will enable them to support themselves.

At the school Slamet and the other children receive school uniforms, medical care, hearty lunches and nourishing snacks.

Slamet is an appreciative boy. With the love of his family, the help of his sponsor and the special training from his school, Slamet has hopes of living a productive, self-sufficient life.

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NEWS & VIEWS

A Journal Dies

One of the historic journals of American Catholicism passes from the scene with its December issue. Joining *Ave Maria, Messenger of the Sacred Heart, Extension* and other casualties of financial hard times and altered religious temperaments is *The American Ecclesiastical Review*.

As was the case with *Continuum*, the prestigious quarterly of the humanities and religion that folded in 1971, the ultimate blow came with the failure of a Catholic institution to continue the necessary subsidy if the journal was to go on publishing.

St. Xavier College of Chicago was making up a difference of from $7,000 to $9,000 between *Continuum*'s income and expenditures, then decided that it needed the cash more than it needed *Continuum*'s prestige. Catholic University has been providing in the area of $16,000 and $17,000 per year for the past three or four years to *The American Ecclesiastical Review*, and has decided it can afford no more.

Gone therefore is a journal that was often longer on history than it was on prestige, but which nevertheless met a real publishing purpose for most of its years.

The American Ecclesiastical Review dates back to 1882 and a magazine for "working priests" called *The Pastor*. In its "Salutatory" message, *The Pastor* proposed to keep clergy "posted as to all decrees and decisions emanating from the Holy See and the Sacred Congregations," and said it would "discuss and comment on questions of theology, canon law and liturgy, especially as these affect what is so felicitously styled Pastoral Theology." This remained the essential objective of *The American Ecclesiastical Review*.

The Pastor's work was taken over by *The American Ecclesiastical Review* in January of 1889, the last issue of the one being also the first of the successor. *The American Ecclesiastical Review* has been around since, appearing monthly until three years ago when it squeezed to ten issues a year.

The American Ecclesiastical Review had its ups and downs over its 86 years. It was a generally conservative journal, and during the long editorship of Monsignor Joseph C. Fenton tended at times towards reactionarism. But it ever dealt with issues, and stimulating debates between Fenton and Fr. John Courtney Murray livened many issues of the *Review*.

The journal did not anticipate Vatican Council II, but those Fenton-Murray exchanges very likely contributed in a positive way to the Council by sharpening Murray's logic and mode for the crucial showdown in Rome on religious freedom.

After Fenton, the *Review* was less abrasive, and probably more effective. For the past ten years it has provided a forum for theological writers working on a level between the popular and the scientific/academic. It also strove for more openness, publishing pieces, for instance, by Father Charles Curran and Sister Elizabeth McAlister, now Philip Berrigan's wife. It was an openness that cost the journal dearly among the older generation of diocesan priests.

Towards the end, *The American Ecclesiastical Review* was down to 1,800 subscribers, half the figure of four years ago. Even so, it will be missed. Its demise leaves a vacuum—and a few questions about the intellectual priorities of another American Catholic intellectual institution.

No one is pointing fingers, however, at least not yet. "There was much anguish over the decision, because of the journal's long history," said Brother James P. Clifton, C.F.X., who goes into history as the *Review*'s last editor. "It was not an easy decision at all."

A Journal Struggles

Additional problems in the Catholic press. . . .

Triumph, the political-religious journal of Bozell-Buckley conservatism, did not resume fall publication after its usual summer layoff. Instead, a "mini-*Triumph*" newsletter went into the mails containing an appeal for an average donation of $25 from *Triumph* readers. Response will help determine whether the magazine will resume publication next year.

At the time of its suspension, *Triumph* was down to 5,000 subscribers, from a high of almost 28,000 in 1969. Its crisis developed in early summer when some expected financial contributions to the magazine did not materialize.

Brent Bozell says the magazine's deficit figure is "not public."

Meanwhile, *Worship* magazine, out of Collegeville, Minn., will cut back in 1976 from ten issues a year to six. There will be an increase in the number of pages per issue—from 60 to 96—so that there will be as much reading as before over a year's time. Still, the bimonthly arrangement will mean important savings in postage and production costs.

Worship has anounced, by the way, that it is becoming the organ of the newly founded North American Academy of Liturgy, a detail which should stabilize, if not pick up, circulation. Currently this stands at 9,133.

Kindly Measurement

Cardinal John Heenan, the eighth Archbishop of Westminster since the restoration of the Roman Catholic hierarchy in England in 1880, died Nov. 7 at age 70. The following is from *The Times* (London) editorial of Nov. 8:

"In many countries, the Roman Catholic community was split in two by the Council; a liberal wing took communion out of coffee cups and a Tridentine wing professed to regard the Pope as a Protestant. In Britain these two wings appeared only as fringe movements. The great majority of the members of the Roman Catholic Church here were content to follow the Cardinal's lead, were pleased to be given time to adapt to changes they did not always welcome and were pleased that the new reforms did not involve the total disintegration of the authority of the Church.

"As a result, though the Roman Catholic Church in this country has not come through the past ten years without serious casualties, it has come through in better shape than in most neighbouring countries and probably in better shape than in the United States. At a time when shrewd and understanding leadership could alone have held their community together the Roman Catholics were given it. Shrewdness may be a humdrum virtue and in heroic situations not always a virtue at all. In Cardinal Heenan's case it was matched by a genuine goodness of character which was felt by all who met him and by the millions who saw him on television. His goodness was an ecumenical bridge to other denominations and to the Jewish religion also. He was not a Manning, let alone a Newman, but he met the religious needs of his particular moment in history remarkably well."

Odds and Ends

—No one fought the Equal Rights Amendment more dizzily than Brooklyn's Holy Name Union; its slogan: "Save Mother's Day—Stop ERA." JOHN DEEDY

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CORRESPONDENCE

Saigon Regime

Salem, Ore.

To the Editors: It may be true that many people in South Vietnam who were members of the Third Force have been sympathetic to the NLF, but what about those members of the Third Force who were not only opposed to the Thieu regime, but also to the NLF and its allies? What is their fate? These questions are not answered in Paul Quinn-Judge's report on Saigon after the takeover [Sept. 26]). Nor does he significantly deal with the repressive orders issued by the government that are clearly a violation of Article 11 of the Paris Peace Accords; such as the closing down of all newspapers on April 30 and the issuing of a 10-point program on the same day that included the dissolution of "all reactionary parties and other organizations serving imperialism and puppet regimes." For another example, the June 5 guidelines issued by the government that outlawed history, philosophy and civic books "written from the American or puppet point of view," history books about Vietnam that "lie about the revolution," and French, American, Chinese and Japanese literary publications that were antirevolutionary or of "existentialist, depraved nature." The author mentions some "third force" publications that were "quickly authorized by the new Military Management Committee," but how much freedom do they have to speak independently of the new ruling class? What will be the fate of those individuals who do not accept the regimented thought patterns of the new government?

If the United States were to adhere to Article 21 of the Paris Peace Accords, providing reconstruction aid to Vietnam, and if the other signing parties were to adhere to Article 9, 11 and 12, recognizing the fundamental freedoms and rights provided for the people of South Vietnam in

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ANTI-ZIONISM/ANTI-SEMITISM

The unfortunate deed is done. The General Assembly of the United Nations has voted 72 to 35, with 32 abstentions, in favor of the Arab-promoted resolution that presumptuously defines Zionism as "a form of racism and racial discrimination." The vote was a perversion of logic, if not for some a direct expression of anti-Semitism, whatever Arab and some Third World protestations that they were acting not against Jews but against Zionism. The question now is what effects that action will have for the world body and for world Jewry.

In a sense, the General Assembly action was meaningless—sheer theater; propaganda for propaganda's sake. The resolution has no binding force; it is rather a determination by a particular element of the membership. It affects no one's status in the United Nations. At the same time, however, that resolution has the profoundest implications, for it brings into doubt the intellectual and political integrity of the world body, just as surely as it brings Zionism under unfair onus wherever in the world people are disposed to take the UN seriously. Ultimately, of course, the resolution casts the welfare of Israel itself under a shadow, since Israel is the fruit of a successful Zionism—by Zionism being understood the unfolding of that ancient Jewish aspiration, with roots in the Bible, for a homeland in the Land of the Prophets.

Anti-Zionism and anti-Semitism are not precisely synonymous words, and of course it is possible to criticize elements of Israeli policy without falling into one 'ism' or the other. The worry with respect to the UN resolution is that it will become a cloak under which one hate will become a code word for the other, with consequences threatening to the existence of Israel as a state and the welfare of Jews as a people. This may seem like a large leap from reality to the fanciful, but larger leaps of history have been made where Jewish interests were involved with results that have been catastrophic for Jews. The Inquisition, it has been noted, followed the golden age of Spanish Jewry; the holocaust engulfed an assimilated and unsuspecting German Jewish community. Under the circumstances, it is

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hardly unusual that Jewish sensitivities should be quickened by the action in the United Nations.

Anti-Zionism as an expression of anti-Semitism is not irrational phobia nor a concept peculiar to watchdog Jewish organizations. Scholars like Professor Emil Fackenheim of the University of Toronto see anti-Zionism as the newest development in what is termed the hatred of the Jewish people as primeval myth, a myth that assumes a different, fashionable aspect according to given times. In the Middle Ages, it was religious bigotry; in the nineteenth century, economic ills; in the earlier part of this century, pseudo-scientific racism. In this analysis, the "war" against Zionism is only the latest metamorphosis of the myth, this time directed against the great enterprise of the modern Jewish people concretized in the State of Israel.

It would be an enormous tragedy if anti-Zionism spilled over into anti-Semitism more than may already have been the case—which makes the more urgent the educational campaign launched by a number of Jewish organizations to acquaint people generally with the true meaning of Zionism and the theological and psychological identification of Jews the world over with Israel as the Land sacred to Jewish history and vital to Jewish safety and survival as a people. "Right now," Arnold Forster of the Anti-Defamation League of B'nai B'rith said recently, "if I went out into the street in almost any city of America and asked the first twenty-five persons I met what Zionism is, hardly anyone would be able to tell me."

It may seem somewhat superfluous that much of this educational campaign will be conducted in the United States. The United States not only voted against the UN resolution, but its delegation headed by Daniel P. Moynihan fought the resolution from the draft stage in the Social, Humanitarian and Cultural Committee with a zeal worthy of an Old Testament prophet. But presumptions are dangerous. The United States is far and away Israel's staunchest supporter; at the same time, U.S. policy is not completely divorced from public sentiment. In this context, the surest way to insure United States firmness on the side of Israel is to educate at the grassroots on the validity of the Zionist movement.

The trick during this campaign and throughout this new period of tension and concern will be to resist temptations to reprisal and vindictiveness against the United Nations for the travesty worked by the new majority there. There are those who would have the United States withdraw from the world body entirely, and those who would have the U.S. boycott the General Assembly or not participate in its votes; others would have the U.S. withhold funds or punish the UN in other ways. These are understandable temptations, but not advisable actions. The United Nations, for all its newly developed flaws, remains the most important forum for international debate and opinion in the world —indeed, the only truly international forum. If it has disappointed hopes for world peace time and again, it still retains its promise if not as peacemaker, then as time-maker so that peace may be worked at. Similarly, it is not to demean the United Nations to suggest that it is important, being the forum it is, for the steam it sometimes lets off rattling pressure cookers. If the recent resolution on Zionism falls into this category, the world can be consoled.

WASHINGTON REPORT

THE SHIP OF STATE

The President reshuffled his advisors in mid-November —not quite the same thing as assembling a new "team" as cliché-prone commentators would have it. Defense Secretary Schlesinger was sent packing and Donald Rumsfeld, a former House member from Illinois and, currently, a presidential adviser, was selected as his replacement. William Colby, who has been the target of the slings and arrows of two congressional investigations into the agency he heads, the CIA, was given his walking papers. His successor is designated as another former House member, George Bush of Texas, currently residing in Peking as our unofficial diplomatic representative to China. Dr. Kissinger, who has seemingly one more life than a cat, retained his post as Secretary of State, but an assistant of his, Lieut. Gen. Brent Scowcroft, was designated to replace Henry K as national security affairs advisor to the President at the White House. Elliot Richardson is to be brought home from Great Britain, where he is our Ambassador, to become Secretary of Commerce, in place of Rogers Morton—the fourth Cabinet position to which Richardson has been named since the Republican party won the White House eight years ago.

It is questionable whether the maneuver will generate better teamwork on behalf of Gerald Ford, in his capacity as President and (he presumes) as his party's presidential candidate. It doesn't point toward more capable handling of the energy, economic and Middle East problems. Certainly, the manner in which the changes were made known to the public augurs poorly. The changes in assignments were leaked in bits-and-pieces by those antagonistic to them. The President was not amused. This led one observer to suggest that the whole affair is faintly reminiscent of a game restless children on rainy afternoons often resort to with playing cards—"52 pick-up."

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First of all, Mr. Schlesinger did not go gentle into that good night. Senator Jackson, who shares Mr. Schlesinger's distaste for the Soviet Union, learned from someone about the dismissal within hours after the Defense Secretary had been told by the President he was no longer wanted. Then, a few days later, the House Committee on Intelligence Gathering Activities was given to understand that approximately a year ago Mr. Schlesinger had written a letter to the White House requesting a meeting of the National Security Council to discuss his belief that the Soviet Union had committed four violations of the 1972 Strategic Arms Limitations Agreement (SALT). The White House now maintains that the Schlesinger letter has been "destroyed or lost." The House Committee, chaired by Representative Pike of New York, then met and by overwhelming votes cited Dr. Kissinger three times for contempt on grounds he had refused to produce certain materials relating to the purported SALT violations by the Soviet Union and also to covert CIA operations.

Then, Senator Church, not easily given to public displays of anger, denounced the President's selection of Mr. Bush to be CIA director on grounds it would place a former national chairman of a (Republican) political party "at the head of a highly sensitive intelligence agency." The Rumsfeld nomination received prompt unanimous approval by the Senate Armed Services Committee, but Church's view of the Bush nomination seems to have no little support in the Senate, if for no other reason than he is chairman of the Senate Select Committee to Study Governmental Operations with Respect to Intelligence Activities. Another reason is the surly mood toward Ford on behalf of many Democrats in the Senate that is evidenced in several ways; for example, within a two-week period in October, Democratically controlled committees rejected three nominations submitted by the President.

The Bush nomination will get even messier. Again, in part, because of the role Church will play. Administration supporters undoubtedly will charge that Church's presidential ambition is an element in his attack on Bush. Others who share Church's distress at actions of intelligence-gathering agencies of the federal government—the National Security Agency among others, as well as the CIA—have been critical about his conduct as chairman of the investigatory committee. Seymour Hersh, the major investigatory reporter of the *New York Times*, who first made public some of the CIA's misdeeds last December, was asked to put aside his writing a book and do a piece about the effectiveness of the 11-member Church committee, scheduled to expire in three months. Hersh's subsequently published article left an impression that the Church committee hadn't laid a glove on the CIA, as the heavyweight champ's manager always insists to reporters. Outspoken staff members of his committee left a self-serving impression, reflected in turn in the Hersh article, that the Pike committee has the will but not the staff, while the Church committee has the staff but not the will.

It's a bit more complicated than that. First, there's a difficult situation posed by the composition of the Committee membership. On one hand, there are members, such as Democrats Philip Hart and Mondale, who want Church to move faster. In early October, Mondale gave a speech setting forth his own program for reform of the CIA. On the other hand, there are members such as Senators Goldwater and Tower, whose outlook suggests they don't want the Committee on which they sit to go any place at all. Both these factions reflect a bit of the attitude: "Sentence first, verdict afterward." Certain members of the professional staff are similarly divided, which doesn't help bridge the schism.

Church is notably fair-minded—even-handed at times to the point approaching inactivity, in the eyes of several of his colleagues who respect him. Church keeps his own counsel, but an observer may defensibly suggest that Church set out to move the Committee forward by consensus, rather than running some Wild West show à la Wayne Morse or some other Tiger in the Senate. He understandably felt this necessary by the nature of the Committee's assignment—an inquiry into the functioning of our intelligence-gathering agencies, what abuses have taken place and how the statutes governing them may be altered so as to prevent a recurrence of misdoings and illegalities. This is, then, not an investigation into monopoly activities of widget manufacturers. It is an investigation into the most sensitive organs of government—ones that, whatever their transgressions, should be accorded a degree of protection not accorded widget-makers or the Commerce Department or the Federal Trade Commission. In sum, the investigation is a volatile one—both as to the object of the investigation, the CIA *et al.*, and to the political well-being of the investigatory Senators.

Moderation may be its own reward, but it is not sitting well among some members of the Church committee. Yet, the record is clear. To date, it has been neither vendetta nor whitewash. By now, the Committee may have issued a report, which President Ford wants withheld, detailing the involvement of the United States government in foreign-assassination intrigue during the terms of two Republican and two Democratic Presidents: Eisenhower and Nixon and Kennedy and Johnson. Hearings will probably be held in a few weeks, as to how to amend the statutes so as to prevent domestic activities and other illegal goings-on of the CIA, NSA, FBI and the rest.

It may suit the barn-burners to dredge up all the wrongdoings of the last 30 years. It's better to exhibit a few of the major ones, illustrate how, if permitted to persist, they would make our government indistinguishable from totalitarian ones and then set out to redraw the lines in an effort to make certain "it can't happen here" (again).

SISYPHUS

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THE QUINLAN DECISION

PETER STEINFELS

THE DRAMA, the publicity, the sadness of the Karen Quinlan case, the unsophisticated nobility of her parents, the gravity of the issues under consideration, all, perhaps, led us to expect of Judge Robert Muir, Jr., something that he was not, that he would emerge a small-town Brandeis or Frankfurter, that his ruling would clear away the confusions and hammer together a structured argument which, though it might not satisfy everyone, for no ruling could, would at least be the basis for further thought and discussion. His work was no doubt hampered by the false leads which distracted the public's, and evidently the court's, attention: the early, unfounded claims that this case turned on the "definition of death" or, later, on a "constitutional right to die" or on the Quinlans' right to free exercise of their religion. It is as though untangling the webs of these claims consumed the court's energies and left it exhausted before the remaining problem.

The problem is this. You and I are legally empowered to refuse medical treatment, even life-saving treatment; to treat us against our will without legal authorization would be assault and battery. In practice there are various dubious methods of forcing treatment on someone who doesn't want it; one of them is to have that person declared mentally incompetent, evidence of incompetence simply being his refusal to accept the treatment which others think he "rationally" should. Yet the need to make such decisions about continuing or refusing treatment frequently arises only when we *are* unquestionably incompetent and not just entrapped in medico-legal flypaper. In this case, does anything remain of our power to refuse treatment? Can others exercise it on our behalf? If so, who? And is their exercise to be limited or scrutinized in ways our own would not be? If so, how?

Judge Muir's answers to these questions in the case of Karen Quinlan are uncertain, inconsistent, and incomplete. On the one hand, the court seemed to rule that someone could speak for Karen, though oddly enough the choice passed over parents and friends to light upon the treating physician. Whether or not Karen should be removed from the respirator, the judge wrote, "is a medical decision." "There is a duty to continue the life-assisting apparatus if, within the treating physician's opinion, it should be done."

On the other hand, the court seemed to rule that when it came to a decision regarding removal from a respirator, no one could speak for Karen; homicide statutes had already foreclosed the matter. Under New Jersey law, the judge wrote, "the intentional taking of another's life, regardless of motive, is sufficient grounds for conviction. . . . It is a reasonable construction that the law of this state would preclude the removal of Karen Quinlan from the respirator."

Since presumably not even physicians are exempt from homicide charges, in what sense, then, is the continuation of treatment "a medical decision" or dependent on "the treating physician's opinion"? Not only are these two lobes of the court's ruling in apparent conflict, each raises its own difficulties.

That medical information is crucial to any decision about continuing or discontinuing treatment, that medical personnel are best situated to implement a treatment decision, no one would deny. It does not follow that such a decision is a "medical" one. The factors involved are personal and moral, and no more within the special ken of a man trained in body systems than deciding how much income should be devoted to my children's education or whom they should marry. Though generals are essential to warfare, the decision to declare a war is not essentially a military one; and we do not leave it to generals.

In contrast, the court did not simply leave this decision in the hands of medicine generally, as though a consensus might be found among physicians; the authority to decide was vested specifically in the *treating* physician. But the treating physician is only involved because he was either chosen, or approved, by the Quinlans. Can they therefore choose another treating physician? In fact they cannot because Judge Muir, referring to Mr. Quinlan's anguish, removed him from control of Karen's day-to-day care; in any case, it follows from the logic of the court's argument that if the treating physician's opinion is to overrule the family's, then the family should not be able to dismiss the treating physician. Normally, of course, a family could dismiss a physician if they did not think the patient was getting good medical care. In the Quinlan case, we have reached the absurd conclusion that the normal prerogative of a family in a much more clearly medical question (whether care is sufficient) is denied them in a question which is not essentially medical at all.

Taken literally the court's ruling also leads to the absurdity that a treating physician could also turn *off* a respirator against the stated wishes of parents; it is, after all, a "medical decision." Or could the treating physician even take such a step against the wishes of a conscious patient? I cannot really imagine such a grotesque and immoral, and legally risky, course being taken by physicians; I confess less confidence that some well-meaning physicians, should they be told by courts often enough that these are "medical decisions," might not quietly carry out such actions in the name

(Continued on page 604)

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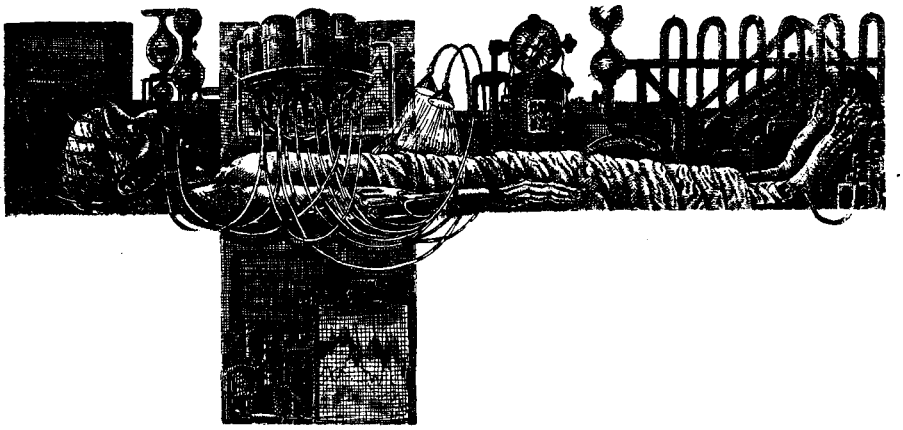
DEATH ON DEMAND

PATRICK F. and CAROL ALTEKRUSE BERGER



The complexity of the Quinlan case overwhelms traditional thinking

There is a theory, current in pro-life circles, that there is a "domino" relationship between abortion and euthanasia, that if we acquiesce to legalized abortion, euthanasia is sure to follow. Actually, there is a bit of surface truth to the theory. Legalized abortion is with us now, and the inertia of law and custom present a formidable obstacle to those who would have it repealed. At the same time, we are witnessing increasing sentiment in favor of legalizing some forms of euthanasia. Nevertheless, the domino theory is basically inaccurate and misleading.

First of all, it seems to rest upon the presumption that abortion is the product of minds which are infected by a callous disregard for human life, and that anyone who would be so cruel as to kill a helpless infant, surely must be setting his sights on Grandma. Yet contact with pro-abortion activists often reveals them to be a rather high-minded, humanistic lot with an unfortunate tendency to short-sightedness—for the most part, they find it very difficult to see beyond the plight of the reluctant mother to the quite a bit more perilous plight of her unwanted offspring. Often their vision has been clouded by related issues such as population control and notions about a woman's right over her body. They are frequently very sympathetic persons; it is just that their sympathies have not, for one reason or another, been engaged on behalf of fetal life. Many pro-abortionists are, in fact, shocked by what they interpret as the "malice" of anti-abortionists whom they perceive as wanting to "punish" the unwilling mother.

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The second defect of the "domino" theory is the ease with which it obscures the unique character and attitudes which have brought abortion to legal status, and seemingly eliminates the need to seek out and examine those distinct societal conditions which are presently germinating legalized euthanasia. While there are certain valid analogies to be drawn between the abortion and euthanasia debates, we believe that if death-on-demand becomes an institution in our culture, it will be for reasons quite different from those that brought abortion into our midst.

It seems rather certain, for instance, that the progress of medical science is one of the chief factors forcing the issues of death-by-choice, now that there is, in principle, no deadly, no incurable disease. As a result, the problem of euthanasia is leaving the sector of isolated, private cases of individuals who might opt for it, either as agent or patient, and it is entering the arena of public legislation. Whether advocated by a person like Dr. Walter Sackett, a Miami practitioner who is also a member of the Florida Legislature and one who has introduced a death with dignity bill in Florida, or whether placed for discussion before the British Parliament for adoption as is currently the case in England, it seems almost inevitable that euthanasia will become legalized in some form, just as abortion-on-demand has been legalized.

If pro-life Christians should have learned anything from the abortion episode, it is that the core issues should be discussed now, in their entirety, not after euthanasia has passed into law as a *fait accompli.* For after all the discussion and controversy on the abortion issue, too many people are either for it or against it,

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without knowing the issues and the complicated reasoning behind the different stands. If one is to have a grasp on the situation, it is necessary to understand the most compelling and most agonizing of the euthanasia arguments; for it is the extreme case that will constantly be paraded before the public in the attempt to legalize the process.

Generally speaking, euthanasia falls into two categories: active (involving overt action such as a lethal injection) and passive (requiring nothing more than the refusal to use "extraordinary means" to prolong life). Passive euthanasia, both voluntary and involuntary, has been, in principle and in fact, acceptable to Catholic moral theologians for some time. It even received the endorsement of Pope Pius XII in a 1957 address to the International Congress of Anesthesiologists. The point of difficulty, however, is the ambiguity of the term "extraordinary." In a medical climate which has come to regard respirators and intravenous feeding tubes as basic hospital equipment, the line between ordinary and extraordinary is extremely difficult to draw. The unfortunate and well-publicized case of Karen Quinlan is an obvious example of this difficulty.

The Quinlan Case

The extreme complexity of the Quinlan case simply overwhelms traditional thinking on the matter. It is not only a question of euthanasia, but a question about the meaning of death, as well. For amidst the current debate on the definition of death, there is a developing consensus that death can be said to occur when there is no measurable brain wave activity over a twenty-four-hour period and there is an absence of spontaneous heartbeat and respiration. Using these criteria, we must agree with the opinion of Miss Quinlan's doctors that she is not yet dead. But in what sense can she be said to be alive? Comatose since April, she does not even resemble her former self physically. Her body has gradually assumed a fetal position and her weight has been cut by half. She is said to be in a chronic vegetative state, with no hope of rehabilitation or recovery. Nothing remains of Karen Quinlan but a minimal degree of brain activity and occasional spontaneous breathing.

To many persons in the medical field the choice seems obvious: disconnect the respirator. But there is a deceptive simplicity in that decision, for one is actually making a decision regarding the *quality* of the life that Karen Quinlan may be expected to live should the respirator remain in use. And the decision is that it is a *life not worth living*. For in what way does the Quinlan situation differ from that of another who through catastrophic illness such as polio requires lifetime assistance to respirate? It differs only in that Karen Quinlan is severely brain damaged and we can presume that the polio victim is cerebrally unimpaired and is capable of fully human interaction with others.[1]

In the Quinlan case it would seem that to force continued use of the respirator is to make a mockery of the sacredness of life. The art of medicine has long been dedicated to the frustration of natural forces—the appendix that wants to rupture and kill is removed before it can follow its natural course—but there must also be a time to submit when the struggle has lost its human meaning. To maintain a grotesque remnant of human life by artificial means is as clear a violation of natural law as any test-tube baby could be. But one must not lose sight of the awesomeness of declaring a life—even the artificially sustained life of Karen Quinlan—to be a life that is not worth living. In her case the course of action seems fairly clear, but what about cases that are less well-defined?

Some of the most difficult situations involving euthanasia concern the defective new-born. These complicated instances have been amply chronicled by Catholic philosophers and theologians, notably Daniel Maguire (*Death By Choice*) and Richard McCormick, S.J. ("To Save or Let Die," *America*, 7/13/74). The problems arise mainly because modern technology can keep alive seriously ill and defective infants who would have otherwise died merciful and natural deaths. Both Maguire and McCormick bring up the difficult cases of babies who are practically incapable of attaining any meaningful experience or human relationships. In these instances, both men tentatively argue that perhaps it is precisely to the infant's benefit to allow him to die. They mention the Johns Hopkins case in which a baby was born with Down syndrome (mongoloid) and in which minor surgery was required to open up a blocked duodenal tract. The parents opted against the surgery, and thus the baby died by starvation in fifteen days. Some of the agonizing questions to arise out of this were whether after the decision not to operate was made, should the child's death have been hastened by a merciful injection of pain-killer? What was to be gained by the fifteen-day period of starvation?

Maguire cites another case, that of Missy who was

[1] The eminent Christian theologian, Paul Ramsey, goes so far as to suggest that it would not be wholly inappropriate to practice an active form of euthanasia in cases like that of Karen Quinlan. Although he strongly states in his book, *The Patient as Person*, that there is a moral imperative to care for the dying and that one ought never to hasten the dying process of those who are within our love and care, he exempts from the prohibition against active euthanasia those patients who are so far beyond our love and care that it is "entirely indifferent to the patient whether his dying is accomplished by an intravenous bubble of air or by the withdrawal of useless ordinary remedies such as nourishment." Karen Quinlan is certainly "beyond our love and care" in the sense that he uses the terms, but Catholic moral thinking is diametrically opposed to overt action to terminate her life.

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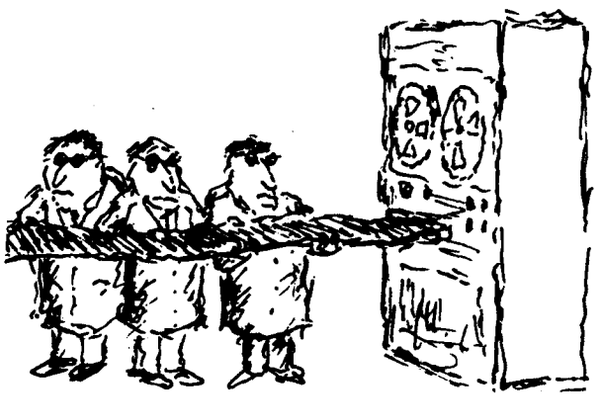
born with spina bifida with meningomyelocele of the lumbar spine. She had no reflex activity in either leg and could not control her anal or urinary sphincters; and she had club feet. Water on the brain develops in 90 percent of these cases, and even with complicated surgery and the insertion of a shunt drain, the child had a 50-50 chance of being mentally retarded. Maguire notes that ten years ago 80 percent of these babies died and today 75 percent survive. At the time that this case was discussed by a distinguished panel, two questions were raised, "Should the baby have been allowed to die from the meningitis that would normally ensue in such cases? Or should the medics have begun at once what would be for the child a lifetime of extraordinary care?" Maguire poses a third alternative for possible consideration—direct termination of life. Or more subtly stated so as to be protected under the murky state of



the law, "The moral question then is whether the death should be entrusted to the imminent disease or whether it could be brought on by the administration of drugs or whether a compromise could be found whereby the drugs are used to comfort and to weaken in co-ordination with the meningitis."

Maguire is not championing any mad rush to eliminate by painless means all such infants who do not meet current demands for perfection. But he is suggesting the possibility of active involuntary euthanasia for infants in certain cases in which the life possibilities of the baby may function at a biological or physical level but not in any kind of spiritual, psychological, or relational manner. McCormick makes the same point by emphasizing that some babies might be let die, because if they survived in a state which demanded such extraordinary care and excessive hardship, then the "very possibility of growth in love of God and neighbor, and the like would be impossible." What these two theologians are saying is that problems of this type simply did not exist in the past when the death of some infants was determined by forces beyond our control. Now that science has brought us to a point where we can keep such infants biologically alive, these theologians are asking: does such survival constitute the fullest expression of respect for the natural law and the sanctity of life?

At the other end of the spectrum, what response does the Christian make to the hopelessly incurable who beg their doctor for some medication that will put them out of their physical and psychological misery? The active voluntary euthanasia of the rational aged, and/or ill, presents a serious moral problem. Walter Alvarez, a noted medical doctor and lecturer in this field, has recorded cases of elderly patients who have led productive lives, made peace with the world, and wanted only to die quickly with as little pain as possible. There is rather one poignant case in which he obtained a lethal dose of morphine for a dying man under such circumstances. A sixty-year-old man was suffering from inoperable cancer which was eating into a number of sensitive spots in his chest and spine. The man was suffering so terribly that Dr. Alvarez could not relieve him with the amount of morphine that he could safely give. The man told him that he had just talked with his son and was satisfied and that his unbearable wife was only adding to his misery. He could see no reason why the horrible process of his dying should be prolonged for another two or three months. He asked the doctor for enough morphine tablets so that he could take a fatal dose if he should so decide. Alvarez obtained the tablets for the man, but the suicide-euthanasia was unsuccessful because the man fainted when he tried to walk across the room to get them from his bureau, and the tablets were then discovered by his wife. Alvarez said that he barely escaped a lawsuit, but that he felt that he had done the correct thing and that doctors should let patients like this commit suicide if they so desire. But, he adds, the law certainly does not permit this.

Still, these very difficult and trying cases are not enough in themselves to create sufficient pressure to have pro-euthanasia laws formally placed on the books. There are other forces at work. In the case of abortion, the combination of overpopulation and the rise of the feminist movement helped to change attitudes towards abortion more quickly and more deeply than anyone realized and the central problem has been set aside—namely, is the fetus human and does he or she have any rights to be protected under the 14th Amendment? In much the same way the general beliefs are changing about euthanasia and suicide: namely, the belief in the right to die with dignity and the diminished effectiveness of the religious and cultural strictures against taking one's life.

Take the matter of suicide, for instance, St. Augustine established the classic Christian argument, based on an appeal to divine authority. "We are forbidden it in the law: 'Thou shalt not kill, . . .' How much more should Christians, that adore the true God, and aim wholly at the eternal dwellings, restrain themselves from this foul wickedness, whenever it pleaseth God to expose them for a time to taste of temporal extremities, either for

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their trial, or for correction sake. . . ." Add the primitive fear and attendant folklore that have traditionally surrounded the act of taking one's own life, and it is obvious why suicide was neither popular nor condoned. In fact, the suicide's body was often desecrated or buried at a crossroad with a stake through its heart, a fate reserved for vampires.

However, as A. Alvarez has noted in his classic study on the subject of suicide, *The Savage God*, this taboo element has been taken out of the act by the clinical dissection of the motives of the suicide since the publication of Emile Durkheim's pioneer study of this phenomenon. In fact, Alvarez laments the fact that today, since suicide has been taken out of the realm of damnation, it is now treated simply as an abstract, intellectual, sociological problem, beyond personal tragedy and morality. In addition, many people today fail to see any redemptive value in apparent needless suffering. They take a more Senecan view to the problem of suffering. Thus, while for a Christian, voluntary euthanasia might be a horrendous action because of God's knowledge and of one's stewardship to Him and because of the redemptive nature of the meaning of the cross, to the atheist or Deist, however, it may well appear that personal suffering in no way serves the interests of God and that common sense demands that it be minimized, even at the cost of one's own life.

In fact there are even respected Christian moralists like Joseph Fletcher who are aware of the redemptive potential of suffering but who have lobbied for euthanasia in cases where a long painful death does more to dehumanize a person than to elevate him. In effect, what many moralists are coming to the awareness of is that we have most certainly altered the natural law to live longer; why not alter it to live shorter since both are to our convenience? Likewise, to make the Commandment "Thou shalt not kill" apply in cases of suicide, even though we permit the involuntary homicide of criminals in capital punishment or even innocents in war is simply not coherent, St. Augustine's reasons to the contrary. For if we can make exemptions for criminals and war victims, we can just at least as easily exempt the suicide because there are things we can do to ourselves that we cannot do to others. Thus if Christians and other people concerned about the value of life are going to raise voices of protest against euthanasia, they are going to have to resort to other sources than authority or slogans like "Euthanasia is murder"—if, that is, they have learned anything from the abortion issue and its ready acceptance into the law books by society.

The debate will have to shift to other grounds. For one aspect often overlooked in the abortion debate is that far from giving women a choice in the matter, a subtle burden has been placed on a woman to have an abortion whether she desires one or not. We are reminded of a recent case in the news in which a young man, the father of a fetus being brought to term by an unmarried girl, saw his responsibility in the pregnancy absolved because, after all, he had urged her to obtain an abortion, and "She was too stupid to do it." The girl was placed in a bind and obviously looked like an irresponsible person if she did not abort.

The same sort of pressure would be placed on a large number of the elderly. Any number of old people would be coerced or feel coerced by their own sense of futility and the burdens that they are placing on their kin by their very troublesome and potentially expensive existence. On the other hand, would the relatives feel responsible for that fact that Grandfather does not want to live? What kind of guilt would be produced in them?

Another problem would be that of proper and valid consent. What may look like an unbearable day today could be much more hopeful tomorrow. How many dying and old people would opt for euthanasia if it became legal merely because they were in a deep, real, painful, but nonetheless curable or passing depression?

But if Christians are to have any credible input into the euthanasia debate, they are going to have to bear more witness to the care of the old, the dying and the unsuccessful. Both in a personal manner and in a structured institutional way. Christians must share the burdens of the despair experienced by the incurably pain-wracked people who are approaching death. Modern man has taken the task of dying out of the home, away from the sphere of familiar places, friends and routines, and placed this process in the professional yet antiseptic and cold confines of the hospital and old age home. Gone are the days when death was accepted as part of the natural processes of the family.

Philippe Aries, in an article entitled "Death Inside Out," points out that in the Middle Ages the primary role in the death ritual was played by the dying person himself. He would receive old friends, enemies and members of the family into his home and converse with them, bind old wounds, and ask forgiveness for former trespasses. Today, we not only remove the dying from their natural habitat, we do not even wish them to know that they are dying. Or perhaps it is the relatives who do not wish to know. Norman St. John-Stevas, the British MP and author on pro-life issues, has spoken most eloquently on this need for all concerned to face the needs of the problems of the dying and for those who must care for them when he writes, "To achieve this, intense, loving and tactful care is needed between relatives and medical attendants. This painstaking, conscientious and constructive approach to the dying is, we believe, more human and compassionate than the snuffing out proposed by those who may be well-intentioned, but who seem to understand little of the real needs of those they are seeking to help."

Given the reluctance of most people to face the diffi-

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cult problems of the dying, what Christians must become aware of are the differences between the genuinely hard cases, the malformed Missy or the damaged Miss Quinlan and the cases of inconvenience from which grave abuses by the unscrupulous and subtle pressures on the old or imperfect could easily result. For it was due, in part, to the continual publicity given to the hard abortion cases involving rape, incest and dementia caused in a woman forced to carry a baby to term she was not prepared for that eventually turned the tide to legalized abortion-on-demand. The same result could happen in the euthanasia debate. For there is a tendency in people to say that if one approves a hard case, then one should move to approve the act *per se*. Just as abortion-on-demand assumed its respectability because pro-abortion forces continually presented the hard cases, so too could the pro-euthanasia forces make euthanasia-on-demand a respectable alternative. It is the task of every concerned Christian and humanist to raise the general level of awareness between these distinctions, and to point out, without vilification of people filled with altruistic intentions, the abuses that could ensue and to encourage people to face the process of dying with the dying rather than pushing the matter into the hands of medical personnel. If we do not do this, the legalized euthanasia debate, like the abortion debate, will be lost before it has begun.

For our part, we would be opposed to the legalization of euthanasia. It is our fear that for every Senecan sage who would be blessed by the cool and rational shortening of his days, there would be thousands of elderly persons who would be hastened to their deaths by the subtle coercion of a society which ranks the care of the aged and ill as one of its most onerous burdens. The legal option of euthanasia would perhaps, in time, erode the now and again begrudged privilege of the elderly and infirm to linger on for as long as the Lord lets them.

A TRIUMPH OF TECHNOLOGY

THOMAS A. SHANNON

The technological imperative in the Quinlan case

Much more than the fictional dictatorship of the computer "Hal" in the movie 2001, the trial of Karen Quinlan may well have revealed something of the real relation between humans and technology. Indeed, the decision that Ms. Quinlan must be artificially maintained by her respirator may be a clear signal that humans stand in a new relation to technology and the products of a technological civilization.

Humanity has spent the last few centuries rejoicing in its freedom from the domination by the powers of nature. Now it may suddenly find its position reversed. Only this time the dependency may be a creature of humanity's own making. One reason for this is because of what many have called the "technological imperative." Simply stated, this means that if we can do it, we should do it. In many ways, this imperative lies close to the heart of America for it stresses the virtues of pragmatism, activism and capitalism. But if it is allowed to operate uncritically, we may find that it will bring us closer to the science-fiction fantasies of the totally technological society.

Of all the many questions that have been raised by the Quinlan case, the question of the technological imperative may be the most important, for it sets forth the basic ethical and social context in which all other questions have to be asked. However, it is the imperative itself that needs critical evaluation. In many ways, it has been a working hypothesis of contemporary society and of health care in particular. While technology may be forcing ethics to re-evaluate some of its principles and conclusions, ethics must also force such a re-evaluation of the basic premises of technology so that the values can be clearly stated and their operational consequences can be evaluated.

The principle of the technological imperative is extremely critical in the Quinlan matter for it shapes almost preconsciously our feelings and value-responses about the situation. If it is evident that we can continue to maintain Ms. Quinlan on a respirator almost indefinitely—and there is the technological capacity to do so—then who are her parents, or anyone else for that matter, to demand that the machine be turned off? What right do we have to terminate what technology can prolong?

What has happened in this process is a subtle—but extremely critical—reversal of the traditional question about the use of extraordinary or heroic means of treatment. Traditionally, the ethical task has been to justify the use of extraordinary means of therapy

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or treatment. In the usual ethical interpretation, extraordinary has meant very expensive, experimental, or medicine proper to the disease, but which is incapable of restoring the person to health. The principle has always recognized that what is extraordinary can become ordinary; but it still clings to the test of the potential for restoring health for evaluating the treatment. Pius XII—no flaming liberal—argued that one was never obligated to use such means even though death would certainly and knowingly follow. The basic reason is that the ethical tradition saw people as bound to use only what would be ordinarily required to maintain health. And, at least in the Catholic tradition, there is the recognition that life is not the highest value and that, therefore, one is not obligated to do what is extraordinary to preserve it. From this framework, one can fairly easily argue that Ms. Quinlan need not be maintained on the respirator. It is an extremely expensive procedure and on that basis alone very extraordinary. Also the treatment—including the use of the respirator—has no potential to restore her to health. It is very important to recognize that there have been no medical claims that she will ever be cured or restored to a meaningful degree of health, even though her physical life may be maintained.

However, an extremely important shift seems to have taken place. A working presupposition of many connected with the trial seems to have been the preservation of life for its own sake. The major reason for this may be that we now have the technological capacity to prolong life almost indefinitely. The question has been moved from whether we should turn the machine on to whether we should turn it off. The problem of whether this treatment may be extraordinary or beneficial seems to have vanished. Very little emphasis is being placed on whether Ms. Quinlan's treatment may have any benefits to her—other than artificially maintaining her at a rather low level of even physical existence, to say nothing of the quality of her personal life. Part of the reason for this shift in orientation may be the simple presence of the machines in the hospitals. We have them and therefore we use them. Another reason may be that such technological advances represent a way of avoiding our embarrassment over death, for we now have a way to put off this final affront to modern medicine. A final reason may be the uncritical and unexamined acceptance of such technological advances as an unqualified good. We have designed the machines; they work exceptionally well; therefore they and their effects must be good. When stated in such a form, the technological imperative is easily recognized as illogical. But when disguised as modern medical care and treatment, it may not appear in this unfavorable light. But however one interprets this major shift in the ethical analysis of such cases, there must be an evaluation, for a shift such as this is too important an issue to enter our lives uncritically.

A triumph of technology will occur if the technological imperative is not brought forward and clearly examined. But this most basic question was not called into question at the trial. The problem of active vs. passive euthanasia, the degree of control humans have over their own lives and the lives of others, the specter of a renewal of Nazi-type atrocities, and the Vatican's last desperate grasp at control over the destiny of individuals all pale in comparison to the problem of determining whether we ought to do all that we can. To make such a decision uncritically or on the basis of some false issues raised in the Quinlan case would be the greatest of follies and the most unethical of all possibilities.

The Quinlan case represents an important crossroad for humanity. For the decision that the machine should not be turned off may mean that we are entering a new age and will find ourselves in a new relation to technology. If the right to terminate such treatment had been upheld, humanity would have been affirmed as the master of the technology it designs, rather than its servant. As it is, the fate of Ms. Quinlan may reveal much about ourselves and our future.

FLASHBACK

THE SCREEN

Where drama brings the pimple of life to a head, comedy pops it. The technique of the one is to concentrate our attention, the technique of the other is to dissipate it. Nowhere are these maxims more amply demonstrated than in the film I was discussing last time, *Conduct Unbecoming*, and Richard Lester's new film, *Royal Flash*. Both films are set in the nineteenth century in the polite society of, primarily, the officer classes, and the message in both is that propriety in those golden days was forever being raped or ravished by some self-prepossessing Priapus. The Priapus in *Royal Flash* is Lt. Flashman (Malcolm McDowell), who is billed as being "the greatest swordsman of them all," which is precisely what the unknown hero of *Conduct Unbecoming* was, in a more literal but equally Freudian way, supposed to be.

But the fact is, as I was saying, that Flashman is really a much lighter dragoon than his *Unbecoming* counterpart. Part of the reason is that, great swordsman or not, Flashman is usually on the defensive with women. First there's Lola Montes (Florinda Balkan), who goes after Flashman with a hair brush. Then there's Lola Montes, when she goes after him again, but this time with some swordsmen of her own supplied by Otto von

(*Continued on page 595*)

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One of a series of reports on the first hundred years of the telephone.

The Bell System didn't just happen. It was planned, right from the start.

Thanks to Alexander Graham Bell, all nations have telephones. Thanks to Theodore Newton Vail, the United States has the world's best telephone system.

Alexander Graham Bell

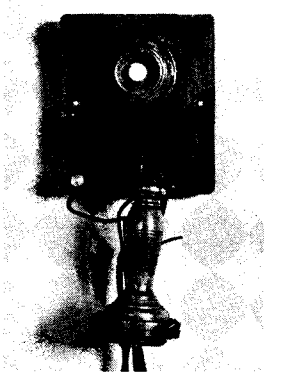
Theodore Newton Vail was the first General Manager of the Bell Telephone Company. He was hired in 1878, when the telephone was two years old, and 10,755 sets were in service, most of them in the Northeast. His vision of what the new invention could become equaled Bell's own.

Both men saw that the success of the infant telephone industry depended on offering customers an integrated nationwide telephone system. The goal, as Vail later phrased it, was "one policy, one system, universal service." "The strength of the Bell System," he wrote, "lies in this universality."

Vail's economic insight was remarkable for his day. He was managing a new kind of enterprise, one of the first of what we now call technological industries. He saw that technology gave birth to the telephone, and that technology also imposed new requirements on the managers of the business. Manufacturing telephones required a large commitment

Theodore Newton Vail

of capital, for specialized factories. Improving the telephone required coordination of research efforts, plus more capital for laboratories. Marketing the telephone successfully required reasonable assurance that supply and demand would keep pace with each other. Vail realized that the only way those requirements could be met was for management to plan every step of the enterprise, from sources of supply to customer orders.



Vail's ability to plan turned Bell's invention into the best telephone system in the world.

Contrast the case of the manager of a simpler business—a small bakery, for instance. The manager has great freedom. If cake doesn't sell, he can bake bread. If white bread doesn't sell, he can bake rye. There is no need to commit large sums of capital, since the same ovens serve for all three products. No research effort is required, since the recipes are well known. If the price of flour goes up, the manager can raise the price of bread immediately. If demand varies, he can bake more bread or

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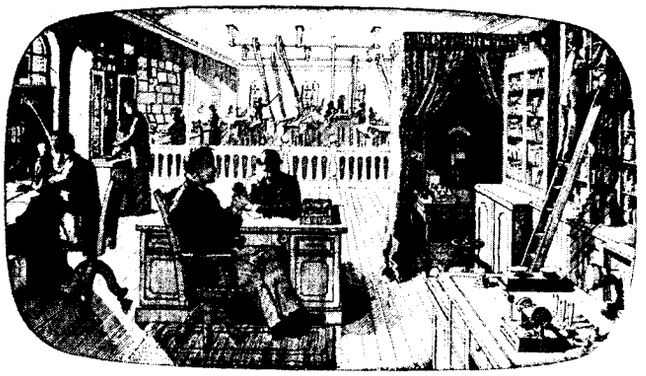

The predecessor of Bell Telephone Laboratories: the Bell company's Mechanical Department in the 1880's.

less. The technological industry, by its very nature, lacks such flexibility.

The first telephones were made in a Boston machine shop. Demand soon outstripped capacity, and firms in several cities were licensed to make sets under the Bell patents. Vail wanted closer integration of manufacture, to assure the company's service objectives. In 1881, the Bell company acquired controlling interest in the Western Electric Company of Chicago, and in 1882, made that company the manufacturer of Bell equipment.

This arrangement was desirable for a number of technical reasons: quality, reliability, standardization. Vail also had a strong managerial reason. The Bell company's business was providing telephone *service*. Success depended on having a dependable supply of quality equipment needed for the service, at a reasonable cost. By integrating manufacturing within the Bell company, Vail took a long step toward that goal.

At this point the groundwork was laid for a nationwide network. In 1884 the first Boston to New York line proved that commercial long distance telephony was possible—and profitable. Vail and his associates organized an additional company, whose corporate charter put Vail's dream in black and white. Its business was to be "constructing, buying, owning, leasing or otherwise obtaining, lines...and equipment, using, operating or otherwise maintaining, the same....The lines of this association...will connect one or more points in each and every city, town or place, in...the United States, Canada and Mexico, and also by cable and other appropriate means with the rest of the known world...."

Despite all the progress made, Vail saw a basic threat to the industry. Although it was growing, the quality of the service it provided was deteriorating. Some of the earliest equipment needed to be replaced. Rapid expansion was causing growing pains. Vail knew these service problems must be dealt with. But the Boston financiers who determined company policy felt their primary duty was to maximize profit for investors. The financiers represented the thinking of the day; once again Vail's ideas were decades ahead of his time. In 1887, Vail felt compelled to resign. For the next twenty years, he followed telephone developments as an interested outsider.

In 1893 and 1894, the Bell telephone patents expired. New telephone companies sprang up almost overnight, many of them in cities already served by Bell companies. Since the wires of the new companies did not connect with Bell wires, their subscribers could not talk with Bell subscribers. In order to be in touch with all the telephones in town, stores and offices had to have two telephones. That meant two directories, two sets of wires—and two bills. Nevertheless, demand for all telephones was soaring.

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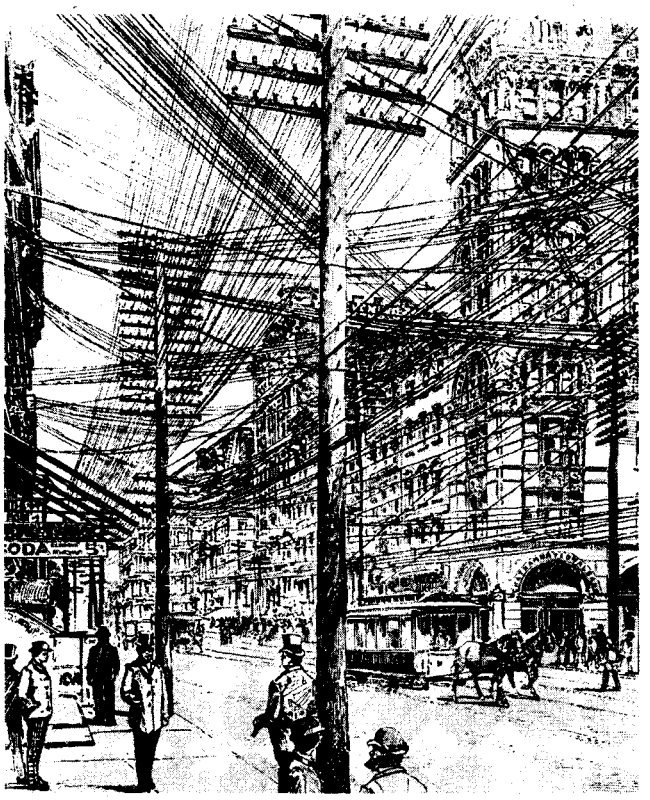

Broadway and John Street, New York City, 1890. Vail succeeded in getting the city's wires put underground.

The new companies grew, the Bell affiliated companies grew, the confusion grew.

Growth brought financial problems. Earnings, handsome as they were, were insufficient to finance such rapid expansion. (The telephone industry is a capital intensive industry.) Bell management borrowed more and more money from big banks. By 1907, lenders were getting hard to find. Then came the Panic of 1907. To protect their interests, the bankers demanded that telephone management invite Vail back to run things. Vail accepted the invitation. That year there were 3,132,000 Bell telephones in service.

Vail's return to command restored the financial community's confidence in the Bell company, so towering was the reputation he had built. Improving the quality of the service was his first concern. He made sure that concern was understood by Bell people throughout the land. Thanks to their efforts, and investment in needed equipment, service improved.

Further improvement depended on improving telephone technology. Research was going on in various parts of the company, in various cities. To encourage better planning and coordination, Vail unified the research effort. And he directed the researchers to examine at once a new device, the audion tube invented by Dr. Lee De Forest. Working with De Forest, telephone researchers developed the vacuum tube electronic amplifier, which greatly extended the range of long distance service, and led in time to commercial radio and television.

Duplicate telephone companies in various towns were incompatible with good service. Waterworks and electric companies were recognized as "public utilities," granted exclusive franchises for geographical areas. Vail believed that same reasoning applied to the telephone industry. He set out to eliminate the duplication by buying out the rival companies where that was possible, or selling out to them in some towns if that was the only way. In 1913, as a step toward universal service, he agreed to allow the independent (non-Bell) companies to use the Bell long distance lines.

Now Vail could speak confidently of a *telephone system* rather than a large number of isolated, unconnected telephone companies. He was the first to use the phrase "Bell System." He could look to the day when telephone service would be well within the means of the average American. And that gave him the final element in his planning: he could make long-range estimates of the needs of his customers.

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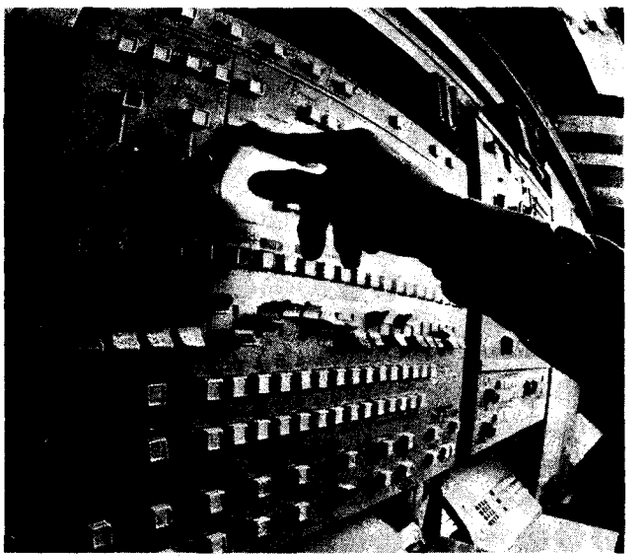
The chain was complete: research and development, an efficient source of supply in the Western Electric Company and total responsibility for installation, maintenance and repair in the local companies.

Because Vail could plan in this way, the company could invest the necessary millions in equipment for current needs, and in research for predictable future growth.

The Bell System continues today in the pattern Vail set. Not as a matter of tradition, but because the concept works. We are planning today American telephone service for the 21st Century. Western Electric and the associated Bell Companies are installing new electronic switching systems nationwide, which make possible many additional telephone services. Scientists and engineers at Bell Laboratories, birthplace of the first electrical digital computer and the transistor, are working now on new technology to transmit telephone calls on a beam of light, to handle calling volumes expected by the year 2000.

Research, manufacturing, operations —one Bell System, a planned approach that works. Efficiency and productivity are well ahead of the average for all other



Electronic switching systems, a thousand times faster than the equipment they replace, are now being installed across the nation.

industries, the system is the best in the world. There are two tests you can make yourself to see if the Bell System really works: Compare telephone prices to the price of almost anything else over the past twenty-five years. Long distance service is one of the few things that have hardly gone up at all. Other telephone services have gone up far less than the price of almost anything else you buy. The economics of a planned telephone system have surely been to the customer's benefit. What about the service? Well, just pick up your telephone. Call any number in the United States.

The best telephone system in the world didn't just happen. It was planned that way.

One Bell System. It works.

Bell System

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Bismarck (Oliver Reed). Finally Princess Irma (Britt Eckland) goes after poor Flashman when von Bismarck forces him to marry her for political reasons. As his love life with the at first Nordic and chilly Irma goes to show, like every Richard Lester hero, Flashman has the Knack. His problem is How to Get Rid of It. His Knack is contagious, like a social disease, and he gives every woman whom he comes in contact with a rabid case of it.

As much as any alteration of character, though, the way that *Royal Flash* makes a joke out of what *Conduct Unbecoming* takes so seriously is by diffusing, and thus de-fusing, its social drama. The camera in *Conduct Unbecoming* is forever rolling in for a tight, emphatic close-up that focuses the action and frames out all distractions. (Actually, as I was saying two weeks ago, there's far more variety to the film's style than that. Sometimes, instead of having the camera crawl towards the actors, *Conduct Unbecoming*'s director has the actors crawl toward the camera.) In *Royal Flash*, on the other hand, the camera is constantly pulling back and back to disclose more of the setting for the action and allow in as much distraction as possible. In a scene that takes place in the court of Franz Josef, for instance, Flashman and Lola are strolling about a ballroom in the foreground. But Lester's camera keeps its distance, and after a minute or two we are much less absorbed in them than in a game of musical chairs that is going on in the background.

As Flashman and Lola walk back and forth, giving the appearance of polite conversation but in fact compounding seduction with intrigue, the game of musical chairs behind them becomes rougher and rougher. The music continues to be courtly and the pace of the players' rotation ceremonious, but each time the music stops loud bumps, thuds, crunches and groans arise from the scramble for seats. A voice ever so calm and decorous remarks to a companion, "You've crushed my foot." The view of nineteenth-century society implicit in all this is really much the same as that taken by *Conduct Unbecoming*. Beneath the genteel civility the beast was always lurking. But because Lester's film backs off a bit from this observation, and allows it to break in willy-nilly, it makes the matter laughable.

Perhaps the reason this film seems more effective than *Conduct Unbecoming* is that the observation itself is now so cliché, the only reaction we can have to it is to laugh. *Conduct Unbecoming*'s sanctimonious and suspenseful treatment of this idea about nineteenth-century society—as if the idea were, like the ending of the film's courtroom drama, a revelation—just won't play any more. It goes against the grain. The idea has been around so long it can only be fodder for comedy now. I don't want to give the impression that *Royal Flash* is *too* funny, however, because it isn't. Being better than *Conduct Unbecoming* doesn't make it great. It doesn't come up to Lester's *Three* and *Four Musketeers*, for example, because Flashman is only one musketeer, which makes it difficult for Lester to fill the screen with the sort of helter-skelter the earlier films had. He can't contrive something as good as that game of musical chairs quite often enough.

The result is that we are sometimes left with a wide screen full of nothing but extraordinary Bavarian scenery beautifully photographed, and nothing will kill a comedy quicker than this sort of visual lushness. Film comedy at its best tends to make the situations it depicts abstract. In large measure, what makes any situation funny on film is this abstracting process. This was most apparent in silent comedy, where all the things that divorced the situation from reality, including the absence of color as well as sound, were what allowed the catastrophes befalling the hero to be comic instead of tragic. In order to make the action still more remote from real human behavior, the slapstick directors learned to undercrank their films, thus producing a fast-motion effect. And it was for much the same reason—to keep us at a detached, laughable distance—that they worked in long shot much of the time too.

Since he is now trying to make slapstick comedy himself, Lester works in long shot much of the time as well. But today the film he must use is such a sensitive color stock that it saturates with unwanted realism all that background and side ground encompassed by his technique. Because it's done in long shot, film comedy like this has become a kind of unwitting inheritor of the production values fostered by the old Hollywood spectacular of the fifties. This is unfortunate since the three musketeers and the ten commandments don't add up to a lucky number. The only thing Lester can do to get around this problem is make his films into enough of a three-ring circus—front, side and back ground all going at once—that the realism will be offset. With four musketeers at his disposal, this was possible. But in *Royal Flash* Lester is less successful.

COLIN L. WESTERBECK, JR.

A.D. (AFTER DALLAS)

THE STAGE

Robert Patrick is one of the most prolific of the off-off-Broadway playwrights, but unlike Sam Shepard, say, or Lanford Wilson, he has been unable—at least, until *Kennedy's Children*—to reach much of an audience outside that local scene. The few plays of his that I have read or seen strike me as lightly animated ideas rather than strongly conceived dramatic or theatrical situations, and the ideas tend toward cliché. *Kennedy's Children*, which has made its way from off-off-Broadway to a pub

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theater in London to the West End and back to Broadway, is at once static and stereotypical, a full-length cousin of short plays like *Still-Love* and *Camera Obscura*. This time, however, Patrick may find a larger audience because *Kennedy's Children* is a reflection of the very real malaise—political, artistic, spiritual—that has marked the early 1970s and has made indifference (sometimes disguised as naked self-interest) the sign of the times. The play is both a product of that malaise and its chronicler.

Patrick, like so many other American writers, sees the assassination of Kennedy as the symbolic destruction of hope—a destruction that would need a decade to reveal itself fully. His play, which takes place inside a bar on the lower East Side of New York, ten years after the President's death, introduces us to five characters, each of whom is an illustration of dreams gone dead, idealism gone sour. They talk directly to the audience or occasionally to a non-existent other character, but never to one another. This is an ideational choice as much as a technical one, since each of them is immersed in his own sense of loss; yet, the juxtaposition of monologues shows them as variations on a single theme.

Wanda, a rather genteel, middle-class black woman, is the direct link with the Kennedy murder, the Kennedy myth. It may be that the character is black simply because Barbara Montgomery, who has performed in a number of Patrick plays off-off-Broadway, has been cast in the part, for there is no racial indication in her lines. She recalls the day of the assassination, the shock of the news which forced her out of her trivial job—doing paste-up for a coiffeur magazine—into a decision to try, in her small way, to do some good in the world, to finish the job presumably cut off by that bullet in Dallas. She is studying for a teaching certificate and doing part-time work with children with learning problems, yet the positive possibilities in the character are undercut by the fact that she lives completely in the Camelot myth, fondling that once-upon-a-time when the brightest and most beautiful couple were presumably leading this country toward a paradisiacal future. By the end of the play, the vision is somewhat blurred by the whiskey that helps sustain it, and Wanda's last speech describes her attempt to explain the assassination to children who do not know the Kennedy name and who can only be excited by the sight of blood in the famous *Life* photograph.

The Kennedy connection seems almost peripheral to a second character, an embodiment of the hopes and losses of young Americans in the 1960s—until her final speech. Rona and her husband Robbie, about whom she tells us a great deal, began the decade as discontented middle-class children who set out to change the world—civil-rights marches, peace marches, poverty marches—and who learned to crown each disappointment with a new scene, to find hope in drugs or the new music, in odd clothes or long hair, to become love children or flower children. Her story, a partly comic, partly pathetic history of the counterculture movement, ends as she quotes a screaming Robbie, still willing to fight for peace and love, if she will just tell him whom to kill, asking if she wants him to be Lee Harvey Oswald.

Two other deaths are used as parallels to the murder of Kennedy. For Carla, who dreamed of being a sex goddess, the 1960s began to come apart with the suicide of Marilyn Monroe, who in retrospect becomes not only the last of the mythic glamour stars—but in the age of the media-celebrated drag queens and the interchangeable seduction robots on TV ads—a last human being in a profession turning plastic. For Sparger, whose story of the rise and fall of off-off-Broadway is an account of a decline from inspired amateurs making theater to would-be professionals making their way, the gruesome suicide of the clown Buffo marks the end of any kind of artistic community; Buffo is a barely fictionalized version of Joe Cino, whose Caffe Cino, the first of the play-producing coffee houses, was Robert Patrick's first theatrical home. The fifth character, a Vietnam veteran hooked on heroin, Eastern mysticism and conspiracy theory, is a little more difficult to figure out; as played by Michael Sacks, he is a plainly demented young man who preaches lack of commitment as the road to peace and who indicates that he has killed his best friend and is willing to kill again for the cause. Metaphorically, he has joined hands with the offstage Robbie.

Although *Kennedy's Children* is an interesting attempt to trap the *Zeitgeist* in five representative characters, it has limitations, both ideational and technical. Every day I see evidence among my colleagues and my students, and in myself, of the malaise I mentioned in the first paragraph, but it is neither as relentless nor as consistently crippling as the patness of *Kennedy's Children* suggests. The thematic repetition manages finally not so much to convince me of the validity of the pictured wasteland as to remind me of the fashionable commonplaces about lostness and failed communication sentimentally present in the early Patrick plays. The stereotypical conception of the characters and the monologue presentation of them tend to reduce them to demonstrations in an argument, at their best in satirical moments. The play is most impressive on those too rare occasions when the performers transcend the material—when Kaiulani Lee delivers Rona's last anguished speech or when Shirley Knight, as Carla, turns an album of pin-up poses into funny social comment that is also an indication of personal pain.

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BOOKS

Critics' Choices for Christmas

J. A. APPLEYARD

I don't buy many new books, and I've been wondering why I buy the ones I do. No problem with paperback fiction, spy stories and detective thrillers for late-night reading; they're still less than half what a new movie costs. And I don't think twice about the books I think I need for the courses I teach. But a puritan streak in me makes it hard to spend ten or fifteen dollars on a new novel or the collected essays of a name theologian or another self-help psychology book.

So why did I buy these particular books? A matter of timing, perhaps. The spiritual temperature-taking I go through as I read the Sunday book reviews turns up names that match needs. And they promise increments of awareness that I want now, not in a year or two when (and if) they make it into paperback. Also: they seem important enough to be worth the money, and worth keeping. Having sampled these, I think they're worth recommending. I'll try to explain why.

This past summer, in an old retreat house by the ocean, I came across some short novels, long out of print, by Paul Horgan. They were about the Southwest and the past, and they reminded me what a great gift Horgan has for evoking a place and that place in particular. He can do it both as a novelist and as a historian: master the factual details, but convey too the styles and moods and patterns of speech that a landscape and a culture impose on people. His new book, *Lamy of Santa Fe* (Farrar, Straus & Giroux, $15.00), is a biography of the first archbishop of Santa Fe, and it is a splendid bit of Americana: the frontier, the work of building a territory, a border war of great national consequence, and in the midst of this a courageous and spirited man, shrewd and holy. It is a picture, from an unaccustomed viewpoint, of the Catholic Church in America, good bicentennial reading, good reading anytime.

If, like me, you've never quite satisfied your curiosity about Freud and have always been meaning to, Paul Roazen's *Freud and His Followers* (Knopf, $15) may help. This is Roazen's third book on Freud; here he reconstructs Freud's life and the development of his ideas in terms of his relationships with his disciples—Jung, Adler, Rank, Deutsch, Reich, Erikson and others—both the loyalists and those who broke away to form their own schools. Roazen interviewed more than seventy patients and students who had known Freud personally, and his use of this oral tradition helps in giving an account of the personal dramas amidst which the ideas took shape. They are ideas which students of quite diverse fields are even now earnestly re-examining, and Roazen's book will help the general reader who wants to do the same.

Could I recommend J. F. Powers as "spiritual" reading? No one quite conveys the funny, complex pathos of ordinary belief the way Powers does, and any short story of his challenges the reader to a subtle examination of conscience. His new book *Look How The Fish Live* (Knopf, $6.95) is not entirely vintage stuff, but there are memorable pieces in it. The characters are for the most part the familiar clergy and laity of the diocese of Ostergothenburg, in Powers' imaginary American Midwest. Powers can find extraordinary things in this ordinary setting: a pastor, for instance, who drinks too much and is a figure of fun but something of a tragic hero in miniature too, imprisoned by formalities he suspects but cannot see beyond, still trying with oblique gestures of love to make his faith a reality. An entertaining but unsettling book.

Walker Percy, as many well know, is a novelist with a physician's training and a pastor's concern for diagnosing the spiritual ills of our society. It turns out that for twenty years he has also been thinking and writing about language and the quandaries of contemporary language philosophy. The essays have been brought together in *The Message in the Bottle* (Farrar, Straus & Giroux, $8.95). Percy imagines us waiting like castaways for the news from across the sea that will speak to our spiritual predicament—or perhaps even having the messages already but not knowing what they mean—and he is convinced that the fact that man is *homo loquens*, uniquely "the languaged animal," will yield clues to the puzzle. He explores metaphor, symbol, interpersonal communication, and then offers his own theory of language. The complex theoretical matter makes the back of the book tougher to read, but in general Percy's graceful clarity makes me wish all books on language could be written by novelists.

Finally, a book that may not be to everyone's taste but certainly is to mine, a novel by Tim O'Brien, *Northern Lights* (Delacorte, $8.95). This is for readers who imagine themselves undertaking odysseys of the spirit whenever they put on backpacks and head into the woods, those for whom camping, skiing or climbing are metaphors of intense, aware existence. The story concerns two brothers, out of work, restless, subtly at odds with each other, with the women in their lives, with the northern Minnesota town they grew up in and the country they live in. The pieces come together when they set out into the forest on a ski expedition and and get lost in a blizzard. O'Brien writes beautifully about what the wilderness and winter feel like, but his book is about much more: boredom, courage, love, America, why people do what they do. Mailer tried something similar

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a few years ago in *Why Are We In Vietnam?*, a fine book strangely neglected. O'Brien compares favorably.

JOSEPH CUNNEEN

Anyone in the English department of a college in New York's open enrollment city university is apt to get the feeling that the only things he's read all year were Freshman themes. In addition, preparation for courses in religion in the 20th century, the mass media, drama, and film kept me too busy to keep up methodically with the newest books in any field. The following recommendations, therefore, suggest no trends but a variety of pleasantly random discoveries:

Our Savage God, by R. C. Zaehner (Sheed & Ward, $8.95), is a brilliant and learned polemic by the late Spalding Professor of Comparative Religion at Oxford against "The Perverse Use of Eastern Thought" (the book's subtitle). Zaehner uses Charles Manson as a central example, and manages to attack a few pet ideas of almost all of us, but he is as readable as he is opinionated. Besides, doesn't an expert on Zoroaster and Muslim mysticism deserve a special hearing when he offers a good word for Aristotle and uses Bernanos to explain what he means by saying "our God is terrible"?

Resurrection and the Message of Easter, by Xavier Leon-Dufour (Holt, Rinehart & Winston, $9.95), is a careful study of the types of language and literary categories used in the New Testament presentation of resurrection. The author strips away some of the sentimentality that has obscured the Easter message while providing much-needed background for an informed contemporary faith.

Sistercelebrations, edited by Arlene Swidler (Fortress Press) is an original collection of worship services, for specific Protestant, Catholic, and Jewish occasions, in which women can feel like full participants. It is a stimulating model for others to follow, meanwhile offering many prayers, readings, and songs many women will want to use immediately. For those who wonder what difference an informed feminist view might make in the language of worship, this modest but serious book will be an education.

Television: Technology and Cultural Form, by Raymond Williams (Schocken Books, $3.45, original paperback), will be required reading for all those familiar with his earlier *The Long Revolution*, which was concerned with the cultural institutions of print. Williams here offers enough history to indicate that TV's ultimate use was not determined by technology alone, some shrewd analysis of programs and scheduling practices, and an informed discussion of the possible effects of future technological developments.

Popular Culture and High Culture, by Herbert J. Gans (Basic Books, $10), is a sharp attack on the snobbery of self-appointed cultural experts; a paperback edition should stimulate needed debate on cultural values for the future. Although largely a defense of popular culture against exaggerated charges that it fosters violence and excessive fantasy, Gans' presentation of a variety of "taste cultures" as reflecting primarily class differences is a useful contribution to public policy questions; his major recommendation is for "cultural subprogramming," a wider range of choice.

The Silent Clowns, by Walter Kerr (Knopf, $17.95) is a large-size, profusely-illustrated gift book for the serious film fan. Lloyd, Keaton, Chaplin and the others have been written about many times, but Kerr has seen them freshly and describes what he has seen with loving care and long-time initiation into the aesthetics of comedy. Since he's never solemn about what he's telling you, you'll be enjoying the book too much to realize how much you're learning.

The Catholic Liturgy Book (Helicon Press, $10.95) is the most hopeful event in Catholic publishing in years. More than a cost-saving substitute for the throw-away missalettes now used in most parishes, this is a handsome, expertly-prepared, complete and practical aid for all the major worship experiences in the Church. If hundreds of thousands of churchgoers begin to familiarize themselves with the catechesis provided by the masterly brief essays on liturgy scattered through the book, the renewal prepared by priests like H. A. Reinhold (beloved of older, pre-Council *Commonweal* readers) might finally begin. Tell your pastor.

VICTOR FERKISS

The old order is changing and the civilization created by the industrial revolution is being transformed if not destroyed, though you'd hardly know it to look at the best seller lists or most bookstore counters. But some books have appeared this year which challenge conventional wisdoms and stale perceptions.

The Bureaucratic State by H.R. Shapiro (Samidzat Press, $4.95) seems on the surface to be a relatively conventional work about American politics from an historical perspective, but Shapiro's view of his subject is refreshingly iconoclastic. Shapiro is so old-fashioned as to be revolutionary, since he believes in freedom, republican government, and civic virtue. For him our present political degradation is the result of the hand-in-glove growth of bureaucratic government and bureaucratic politics. Although I do not wholly agree with Shapiro's mordant attacks on political parties and busing nor fully share his faith in grass roots self-government, I found his book to be scholarly, intelligent, and original, and worth a dozen volumes of Watergate gossip by self-deified journalists or pretentious vapidities by establishment historians.

Alvin Toffler's *The Eco-Spasm Report* (Bantam, $1.50) is an admittedly hurried job—"accelerative publishing," the author calls it. Like Toffler's earlier books it is often superficial, but the author is both bright and honest and knows where the cutting edges of social change in the post-modern world are. His basic thesis, that technology—especially communications technology

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—has so tied world society together that it is increasingly liable to oscillatory behavior patterns (whatever happened to "WIN" buttons?) that threaten to tear it apart, has the ring of truth to it. Toffler's answers to our problems may be hazy but he asks the right questions, and his latest little book is a good jumping-off point for developing an understanding of what he calls "the breakdown of industrial civilization on the planet and the first fragmentary appearance of a wholly new civilization."

How can the transition from the old to the new be made with a minimum of violence and hardship? For several years a group of scholars unafraid of being labeled utopian has studied these questions under the auspices of the World Order Institute. A first fruit is *The Study of Future Worlds* by Richard A. Falk (Free Press, $6.95). This is a comprehensive, low-key, hopeful look at the problems of our global economic, social, ecological and political order. Anyone interested in thinking outside of the boxes which confine most of our politicians, journalists, and academics will find Falk's sober canvass of our possible alternatives a useful supplement to Toffler's passionately held insights.

Buckminster Fuller has been around a long time challenging cherished assumptions and shibboleths and deriding pessimism and complacency. *Synergetics* (Macmillan, $25) is his summa, put together with the aid of two of his disciples. Fuller is a modern Transcendentalist who believes that spirit and matter are one, that God is system, and the whole universe can be understood in terms of his own mathematics. *Synergetics* is a book about everything and nothing, alternately mind-boggling and mind-numbing, part brilliant aphorisms and part tedious trivia. But its author is one of the major prophets of the new age; his popularity, especially among the young, is an illustration of the breaking up of the old intellectual molds, and not to be acquainted with Fuller is not to understand post-modern culture.

Dhalgren by Samuel R. Delaney (Bantam Books, $1.95) is about everything too. It is especially about love and sex, violence and race, art and illusion. Though marketed as a science fiction novel, this huge book is actually pure surrealistic fantasy. Its action takes place in an unaccountably abandoned city inhabited by an indescribable collection of drop-outs and left-behinds, the central character possibly insane (though reality doesn't matter here; Delaney creates his own). The philosophizing is often prolix, and the allegory and symbolism as pretentious and obscure as in bad rock lyrics; despite this, the author draws us into his dream/nightmare and makes his city and his people hauntingly real and familiar. *Dhalgren* not only stamps its young, Harlem-bred author as a

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DORIS GRUMBACH

If I were asked (and I have been, in a way, because to talk about the books one has liked best in the past year is to say one is willing to put out money for them) to choose five or six books to give friends at Christmas, I would act eccentrically. I would buy six copies of *Ragtime* by E.L. Doctorow (Random House, $8.95) and send one to each friend. *Ragtime* is original. It is entertaining in every sense of that misused word. It is a satisfying mixture of fact and informed fiction, so that one could be pompous and say it is valuable cultural history of the beginning of this century. It is a fine book.

But less eccentrically, I can think of several other novels I would be willing to shell out for:

Humboldt's Gift, by Saul Bellow (Viking, $10). Reviewers who found this book irritating, too long, too digressive, too unfocused, flawed at the Mafia ending, etc., were probably right. But it still is a far more nourishing and sustaining novel than most of what we saw this year, with long, beautifully written pages and chapters, and the continuing sense of the human dilemma which has distinguished Bellow's fiction in the past.

Something Happened, by Joseph Heller (Knopf, $10). Probably left over from the end of last year, but if I could find a copy I would buy it. This novel too had its detractors, but it stands up so well on rereading, (it is, like *Ragtime,* an original novel, but with all the faults that originality suggests when it first appears) that I would like to go on converting my friends to its special qualities, not the least of which is readability.

Cockpit by Jerzy Kosinski (Houghton-Mifflin, $8.95). The hero of Kosinski's new novel, Tarden, is as masterly a creation as the nightmare landscape he moves through. Kosinski is a special taste; I would share it with many friends.

I liked very much R.W.B. Lewis' biography of *Edith Wharton* (Harper & Row, $15). It is a model of how literary biography should be written, long but not overburdened with irrelevancies, so carefully constructed that it has a narrative quality: one has to read it and finish it since every one of its almost 600 pages is interesting and instructive. Lewis makes Wharton bigger than life, which is what a good biographer should do.

The Collected Stories of Hortense Calisher (Arbor, $15) establishes her once and for all as a major practitioner of that art in the English language. Thirty-six stories, all fine to my mind, and Grumbach's gift to any lover of good writing.

I am now completely out of funds.

RICHARD P. McBRIEN

Perhaps the most significant theological monograph published this year is David Tracy's *Blessed Rage for Order: The New Pluralism in Theology* (Seabury Press, $12.95). Father Tracy, associate professor at the University of Chicago Divinity School and President-elect of the Catholic Theological Society of America, demonstrates an extraordinary bibliographical range. In spite of his undisguised intellectual indebtedness to Bernard Lonergan, he moves freely and competently beyond the inevitable constrictions of any particular school of thought.

In keeping with a recent emphasis in theological and philosophical writing, Tracy identifies five models of theological method: orthodox, neo-orthodox, liberal, radical, and revisionist (his own). The last tries to correlate what Tracy calls the two basic sources of all Christian theology: Christian texts and common human experience and language. Do the language and belief of our Christian tradition connect with our ordinary human experience? And is there a religious dimension to our ordinary human experience which can be comprehended within that same Christian tradition? Tracy's book presents not only a carefully and closely argued point of view, but offers the reader a remarkably substantial synthesis of the contemporary discussion on each of the book's central topics.

A fundamental text which occupies a prominent place in the Tracy study has just been translated and published: Hans Georg Gadamer's *Truth and Method* (Seabury Press, $22.50). If the term *magnum opus* does not apply here, it probably applies nowhere else. Even if the problem of hermeneutical consciousness has not been the focal point of one's own theological explorations, it is almost impossible to have been reading in the general area of fundamental theology these past several years with-

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out coming across again and again footnote references to this very work. It is not the kind of book that is easily consumed on the run or between commitments, but that it belongs in the library of any serious student of religious and philosophical questions there seems no doubt at all.

Two recently published works of somewhat more restrained and limited proportions, but in the same general area of interest, are Ian Barbour's *Myths, Models, and Paradigms* (Harper & Row, $6.95), and Edward Schillebeeckx's *The Understanding of Faith: Interpretation and Criticism* (Seabury Press, $6.95). The former was nominated this year for a National Book Award; the latter's author is already well-known to Roman Catholic audiences. This is one of his best efforts, in marked contrast to a few recent volumes bearing the Schillebeeckx name but offering nothing more than collections of previously published, and sometimes outdated, essays.

The reputation and value of the *Sacramentum Mundi* encyclopedia of theology are well established by now. This past year witnessed the publication of a compact version of that multivolume collection, *The Concise Sacramentum Mundi* (Seabury Press, $32.50). There are a few new entries, whereas the original entries are shorn of their bibliographical ornamentation. The material is generally balanced, up to date, and, for the most part, free from the sometimes heavy hand of German scholarship and perspective.

Which, by the way, cannot be said of *The Common Catechism* (Seabury Press, $10.95). Clearly an important publishing event in itself, *The Common Catechism* belongs in every serious student's library but is unlikely to inform every serious student's thinking, lecturing, and writing as much as the editors, authors, and publisher may have hoped. Nonetheless, it provides a useful compendium of Continental Christian thought in the Roman Catholic and evangelical Protestant traditions. That is nothing to be discounted casually or offhandedly. Nevertheless, this is not the answer to an American religious educator's prayer.

Raymond Brown's *Biblical Reflections on Crises Facing the Church* (Paulist Press, $2.45) ranges over five

CRITICS

FATHER JOSEPH A. APPLEYARD, S.J., is presently on leave from Boston College and working as a hospital chaplain in Boston.

JOSEPH CUNNEEN teaches in Baruch College in New York City and is Editor-in-Chief of *Cross Currents*.

VICTOR FERKISS teaches in the Department of Government at Georgetown.

DORIS GRUMBACH is the former Literary Editor of *The New Republic*.

FATHER RICHARD P. MCBRIEN teaches theology at Boston College.

MICHAEL F. MCCAULEY edits *Overview*, published by the Thomas More Association.

RICHARD JOHN NEUHAUS, pastor of the Lutheran Church of St. John the Evangelist, Brooklyn, is the author of *Time Toward Home: The American Experiment as Revelation* (Seabury).

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critical areas: catechetics, Christology, the ordination of women, the papacy, and Mary. James Gustafson's *Can Ethics Be Christian*? (University of Chicago, $8.95) is characteristically systematic and modest in style and substance. He argues that religion, and the Christian religion in particular, does qualify morality and suggests that, in some instances at least, ethics not only can but must be Christian.

The new book by
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is being hailed as "a signal testimonial to the creative spirit."
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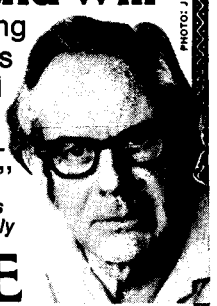
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MICHAEL F. McCAULEY

Four years ago when journalist Susan Brownmiller began writing *Against Our Will: Men, Women and Rape* (Simon & Schuster, $10.95), she often encountered embarrassment concerning rape and rape victims. For the most part this attitude has changed due, largely, to the women's movement and the staggering projection that half a million women will be raped this year. In this compelling, unflinching account of Ms. Brownmiller's confrontation of her own fears and intellectual defenses she details her conversion from the typical liberal stance to a disarming realization of her own vulnerability. Backed-up by carefully-selected, well-documented research encompassing psychoanalysis, sociology, criminology, law and history, *Against Our Will* explores current discriminatory rape laws that are still obscured by medieval codes, traditional sexist prejudices and sheer fantasy. Ms. Brownmiller exposes a widespread, unspoken tenet of male-dominated society which virtually denies the fact of force, suggesting that "all women *want* to be raped," thus doubly violating the victims by adding to the actual physical assault the psychological trauma of being accused of enticement or compliance. *Against Our Will* is a poignant, candid and long-overdue analysis of a subject that concerns all. As long as present legal outlooks and cultural mythologies prevail, we are, each one of us, victims of this unspeakable attack on our humanity.

Particularly noteworthy is psychoanalyst Herbert Hendin's *The Age of Sensation* (Norton, $9.95). Dr. Hendin's thesis centers on today's young people, many of whom are engaged "in a flight from emotion" that results in either "impulsive action and sensory stimulation" or the pursuit of "numbness aind limited, controlled experience." Having consulted some 400 Columbia University students, Dr. Hendin concludes that the "greening of America" touted not long ago by Charles Reich has rapidly deteriorated from a new consciousness to un-consciousness; young people are drowning themselves in a sensory-overload of diversions and defense mechanisms that keep them detached, isolated, estranged. Earlier interest in radical politics and alternative lifestyles now ironically resembles student preocupations of the '50s—graduate school and careers. Yet unlike the '50s, today there is a pervasive, if unspoken, notion that feeling itself is dangerous; life's best possible achievement is a detached imperviousness to the turmoil within.

Though *The Age of Sensation* is an analysis of young people, Dr. Hendin is convinced that youth are shaped by the culture around them. Thus, his chilling observations of a generation bent on cultivating coolness as protection against disillusionment is not limited to those on the campuses. *The Age of Sensation* boldly charges youth with burying frustration and pain in favor of pleasurable sensation and adults with denying their parental impotence by calling it tolerance. It is certain to be a much-discussed—and hotly-debated — exploration of the post-Aquarian age.

Psychotherapist Rollo May's modest book, *The Courage to Create* (Norton, $7.95), should release a touch of the artist in those of us who consider creativity the particular province of gifted geniuses. Inspired by Paul Tillich's *The Courage to Be,* Dr. May establishes creativity as the necessary sequel to being: "We express our being by creating." Courage is required because any act of creation entails an anxiety-producing encounter with the unknown; we are left entirely without the security of honored traditions. Various creative acts are considered—artists, writers and saints (even saints!) all display creative courage—with special attention to that most demanding of all creative acts, the creation of one's self and the attendant risks involved in achieving intimacy with others. *The Courage to Create* challenges each of us to recognize and develop our own creativity so that a fuller, more rewarding life might be ours.

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Though it is perhaps unfair to suggest a book that has yet to be published (due in the next few weeks), I cannot resist *From Machismo to Mutuality* by Eugene Bianchi and Rosemary Ruether (Paulist Press, $5.95). Subtitled "Essays on Sexism and Woman-Man Liberation" it offers not only a panoramic view of sexism in Western culture—touching both the secular and the ecclesiastical spheres—but also probes the very taproot of oppression that continues to feed totalitarianism, racism and militarism. Of special interest is the provocative thesis that conscious and unconscious *macho* preoccupations have produced in many men a "psychic celibacy." Men are segregated—have segregated themselves—in such a profound way from women that even honest interpersonalism is next to impossible. The "mutuality" of the title is a process of liberation whereby women and men replace their self-sufficiency with honest complementarity—not the pseudo-equality that has been the traditional marriage relationship. If the book errs at all it is on the side of idealism calling for the elimination of society's sex-based differences in favor of the Pauline "we are one in Christ Jesus." While not denying the desirability of this notion, I question the exegesis since it presupposes that we are all Christians in good standing. Yet this is a minor point. *From Machismo to Mutuality,* in avoiding the strident and occasionally self-conscious tone of some feminist literature, may well become a Christian liberation manifesto in the struggle to overcome sexism.

Would there was more space. . . . However, I want to mention, briefly, J.F. Powers' latest collection of short stories—his first in almost twenty years—*Look How the Fish Live* (Knopf, $6.95). Powers casts an entertaining, remarkably perceptive eye on bishops, clerics and laypeople who now populate our post-Vatican II parishes. Some of these may come off with less than acclaim but the reader can't lose. Also immensely attractive is *Ireland: A Terrible Beauty* by Jill and Leon Uris (Doubleday, $24.95). Novelist Uris and his photographer wife have documented, in over 300 photos, the vivacious yet troubled people of this tormented, strife-torn island. Just for fun I recommend as wholly enjoyable in every way *The New Yorker Album of Drawings* (Viking, $15) for its 50 years of wit, humor and satire at a time when everything seems just a bit too serious.

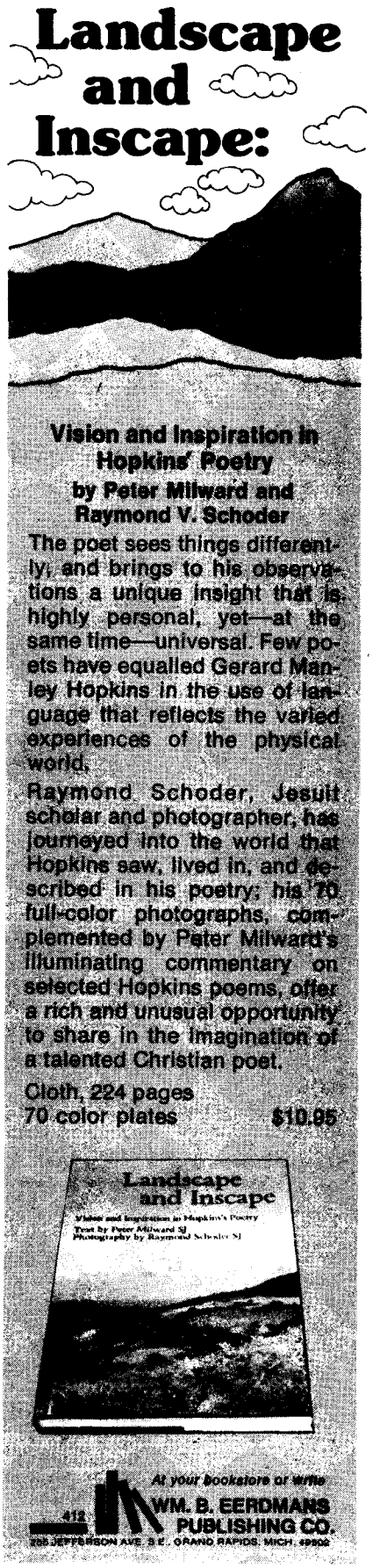
RICHARD J. NEUHAUS

If the tale of the American future is largely to be told in terms of the struggle for a more just world order, among the most important books of recent years is Peter Berger's *Pyramids of Sacrifice: Political Ethics and Social Change* (Basic. $10). Suspicious of grand abstractions, Berger is humanely committed to counting costs, including corpses, in various "models of development." His is a compassionate and commonsensical approach that should be pondered by people on all parts of the political spectrum.

The late Ernest Becker's *The Denial of Death* (Free Press, $7.95) made a big splash last year, but it seems to me it has not been read as widely or as seriously as it deserves. For some imaginative ethicist or theologian, Becker has supplied the prolegomena for a major Christian statement waiting to be done.

The Lutherans in North America (Fortress, $12.95), edited by Clifford Nelson, is a huge denominational history, but it is more than that. It is an intriguing effort to recast the American experiment in the light of one immigrant experience. The parallels with other such experiences, among Roman Catholics, for example, are important to understanding the possible futures of American Christianity.

James Q. Wilson's *Thinking About Crime* (Basic, $10) is a sober and exceedingly well informed treatment of a cluster of problems that will not go away soon. The understandable temptation is to dismiss Wilson as a "neo-conservative" or sophisticated "law and order" advocate. The more use-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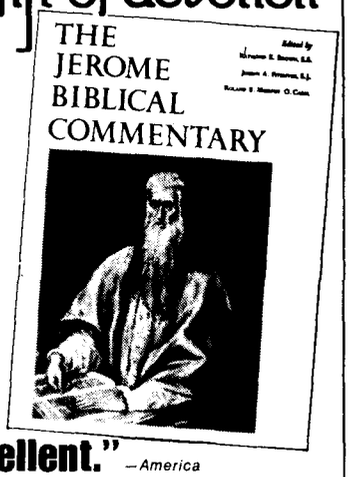

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ful approach is to argue with what he contends are the structural connections in the non-working of our criminal justice non-systems.

William Johnston is a priest who has spent many years studying Buddhism in the Orient. His *Silent Music: The Science of Mysticism* (Harper & Row, $7.95) is a beautifully Christian analysis that stands in sharp contrast to the nonsense (sometimes dangerous nonsense) being peddled in vulgarized meditation progams today.

Karl Rahner—a giant among us, despite the neophiliacs who dismiss him as old hat—continues to come through. Noteworthy is Volume X of his *Theological Investigations* (Herder and Herder, $9.75) with its reflections on the meaning of the Church and on problems in the "theology of hope."

Just out is *Women in the Kibbutz* by Lionel Tiger and Joseph Shepher (Harcourt, Brace, Jovanovich, $7.95). Some will no doubt put it down as an anti-feminist study, but that is to miss the point entirely. By researching male-female relations over thirty years of kibbutz experiment, the authors suggest a quite new and liberating definition of what it means for men and women to be free. In general, I dislike getting bibliographical in discussions, but I am going to find it hard to take seriously anyone discussing sexual liberation who has not come to terms with *Women in the Kibbutz*.

Solzhenitsyn has been getting a bad press in liberal circles for trying to "revive the cold war." That too is to miss the point. Whatever may have been his tactical missteps in addressing Americans in the past year, he is passionately and rightly pleading that we come to terms with the mystery of horror in our time. *From Under the Rubble* (Little, Brown, $8.95), which he wrote with other Russians, is a stunning testimony not only to the horror but also to the hope that may be transforming both the Soviet Union and the world in our time. In addition to its compelling human interest, the book poses a very big challenge to various theories of secularization in the modern world.

Looking back on this very partial little listing, I see a common thread in the books that have impressed me this past year. Berger, Wilson, Tiger and Sepher, Becker, and Solzhenitsyn all throw us off balance. That is, they cannot be neatly slotted as right or left, conservative or liberal. A new kind of perception of reality is afoot, and it cannot be contained in the categories we have used in recent decades. I take that as a very hopeful sign indeed.

Lest I seem too hopeful, permit me to nominate as most disappointing book of the year Jonathan Kozol's *The Night Is Dark and I Am Far From Home* (Houghton Mifflin, $7.95). Such incoherent dribblings of discontents from the sixties underscore the need to redefine what it means to be radical in a time such as ours.

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Steinfels (Cont.)

of humanity without ever consulting families or even conscious but suffering patients.

By citing homicide statutes, and at the price of self-contradiction, Judge Muir has closed off this possibility. But the ruling is no freer of difficulties at this point. To interpret the removal of Karen Quinlan from the respirator as homicide turns on a particular notion of "cause." Is the discontinuing of treatment the *cause* of the death that would follow? Can the line be drawn between the causation involved in intentionally "allowing another to die" and that involved in the "intentional taking of another's life"? I find it difficult to believe that such a line cannot be drawn. Yet "cause" is a slippery concept, in philosophy as well as in the law. The muddle here, it must be granted, is not of Judge Muir's making. If the question of refusing treatment is to admit of a nuanced solution at all, then it must get past the barricade marked homicide, where all discussion ceases.

What kind of a nuanced solution do we want? I can think of three general characteristics.

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First we need a way of reaching decisions in cases like Karen Quinlan's which recognizes and does justice to the particular facts of the case—the patient's suffering or physical deterioration, her prospects for recovery, and above all continuity with her own values and aspirations. That means an opportunity for discretionary judgments, the kind of "best interests" judgments made by courts in several other areas.

Second, we need to respect the values and choices of the patient and of those, usually the family, whose views and interests are most likely to coincide with the patient's. "Living wills" written by competent individuals to set a limit on treatment when they can no longer speak for themselves should be given legal force. More important, competent individuals should be able to appoint others with legal power to make decisions on treatment should the first individuals be rendered incompetent. In the absence of such arrangements, the family's decisions should prevail unless challenged in court.

Third, we need safeguards against abuses. All decisions to discontinue treatment should be officially recorded, along with the basis on which they have been made, whether "living will" or the consent of a patient's appointed spokesperson or family. Anyone who doubted that the decision was in the best interests of the patient could immediately go to court. The court would rule on the "best interests" of the patient, but the burden of proof would fall on the challenger, especially to prior arrangements like the "living will" or appointed spokesperson.

But what about active euthanasia, I hear someone asking. At this point I can only reply that nothing will serve the cause of active euthanasia better than evidence that traditional positions on refusal of treatment or allowing to die cannot adequately respond to the new conditions created by medical technology. But that discussion must come later. Meanwhile the court in New Jersey has left the whole question suspended, like Karen herself, on a ruling which moves us no closer to a resolution.

CORRESPONDENCE

(Continued from page 581)

Article 11 and allowing them to decide their political future through free and democratic elections as Articles 9 and 12 stipulate, the people of South Vietnam would be a lot better off.

STEPHEN R. DENNY

Nyack, N.Y.

To the Editors: Reading Paul Quinn-Judge's glowing account of "liberated" Saigon [Sept. 26] made me recall an adventure from several summers back. I was helping to clean an attic, swamped with the debris of decades, so that a pacifist couple could make it into a living place. There were cartons of aging books stored away, among them quite a stash of Marxist literature from the '20s, '30s and '40s. Being one of those who can't walk by a bookstore (least of all a supply of free books), I dipped in to see whether there wasn't some justification for adding a little more to my library.

What I found was a great deal of stuff that few Marxists would readily admit was ever published: books celebrating the perfection of the Soviet Revolution and testifying to the advances being made each day despite every effort of popes, generals and capitalists to push back the workers' dawn.

One would never imagine that—while the books were written and read—train-loads of human beings were each day en route to Siberia, or that thousands were being tortured and shot, and that Soviet legislators were being watched to make sure they applauded Comrade Stalin for the minimum number of minutes.

The books weren't written only by Party hacks (not unlike many we've had in the Catholic fold who made a living writing nonsense about the church's history and its saints). There was one by a correspondent for *Time* and others by good-hearted observers who tried to see and think for themselves. They longed to see some current proof in history that might encourage hope, and indeed they saw a good deal that was genuinely inspiring. What they didn't see, they didn't see. Journalists and tourists weren't taken to labor camps and executions.

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It may not take so long before Paul Quinn-Judge's "report" finds it way to *Commonweal*'s attic for those pieces that the editors later find embarrassing.

Already we have reports that abuse of power hasn't passed from the human scene in Vietnam.

We read, indeed even in "liberated" sources, of street executions: people caught stealing were summarily shot.

We see photos of book burnings.

The government is carrying out massive programs of compulsory re-education, from which a great many haven't returned, and some have returned dead.

And we discover that one of the leaders of the Unified Buddhist Church has been arrested. I speak of Thich Tri Quang, one of the architects of the Buddhist nonviolent movement that, for so many years, worked for a compromise solution between the warring groups.

True? Half-true? A lie? All we have are a few brief UPI and AP reports in the world press and the confirmation of one Vietnamese correspondent of French citizenship. One hopes this is but a rumor born of a difficult period in Vietnam's history.

But, true or false, one would do well to go very slowly in canonization procedures for the new state. It may prove to be no less human than any other human endeavors.

The smiling nun Paul Quinn-Judge saw handing out leaflets in Saigon may tomorrow be another prisoner.

We might prove more helpful to Vietnam were we to use with its present governments the same moral standards we applied to the previous Saigon government and to our own, recognizing good when it is there to be recognized, and opposing abuses of power however much we may admire or despise those responsible.

But Paul Quinn-Judge, albeit under the revered auspices of the American Friends Service Committee, is clearly not interested in letting the same standards apply equally to all governments, whatever their ideological stripes. A pity. And a pity the good name of his agency should suffer for his double standard.

JIM FOREST

Lifeboat Ethics

Springfield, Ill.

To the Editors: In *Commonweal*'s September 12 issue, James R. Kelly established a dichotomy of approaches to the world's food/population crisis. Persons espousing the "lifeboat" ethic of survival, according to Kelly, suffer from "crackpot" rationality; while persons sharing Kelly's view, which may be expressed as "let's all go down with the ship," were credited with "comprehensive" rationality. Kelly should have reversed his terms.

Morality need not teach narrow lessons. Modern morality, like modern science, must be systematic and comprehensive.

In this shrinking world our actions do not float separate as vignettes for ethical testing; instead, our actions are inextricably linked in chains of events with worldwide effect.

The world population problem did not just happen; nor was it visited upon us by an angry god. *We* have created the problem through misguided altruism. Our motives were the highest and so one pales to hear our reasons called "crackpot." Nonetheless, 30 years of humanitarian actions have created an intolerable hell for a world majority which must struggle with incurable fear, filth and misery.

In 1945 the world would have sunk into starvation and disease until disrupted nations could establish tranquility. Instead, America threw the world a lifesaver. We sprayed DDT everywhere, killing insects which ravaged crops or wreaked epidemics. Through innoculations and sulfa drugs we virtually raised the dead with the magic of modern medicine. With slower success, we began to distribute the loaves through the promise of modern agriculture.

As a direct consequence of our actions, the world's population mushroomed, casting a cloud on the end of this century more fearsome than atomic plumes.

It is merely academic to discuss

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whether we should have recognized what we were doing in 1945. Today we are certain that the only consequence of feeding people without insisting on birth control would be to exacerbate the population crisis. We probably could not feed the whole world now. Even if we were to try we would simply and swiftly find our limit as population continued to soar through our efforts.

Our alternative is not to shun responsibility for the dilemma we have made. A comprehensive morality calls for firm action after brave decisions. We should set the world an example as we readjust American values of consumption. We will have to readjust our consumption anyway. America can not continue to consume 30% of the world's resources with only 6% of its population. As part of our example we should not shun all aid to those who now suffer from our intended kindness.

Lifeboat ethics do not mandate that we forsake all others. They merely dictate that the resources we do commit to helping the poor go only to those nations which have a reasonable chance of controlling population.

The lifeboat choice is not divorced from a framework of human concern. This systematic approach simply puts morality in a cause-and-effect context so that the hard choices can be made properly. The choice which promotes the greater good is the moral choice, not merely the rational one. While like superstition clouding science, Kelly's approach elects a choice without hope in a double avoidance situation. The specter of the starving child makes Kelly's choice not so much "crackpot" as "cracked heart." Nonetheless, we must choose the new morality.

JOHN PALINCSAR
Attorney,
Environmental Protection Agency,
State of Illinois

Reply

I applaud Mr. John Palincsar's interpretation of lifeboat ethics and I agree that America can not continue to consume 30% of the world's resources with only 6% of its population. To be sure, as with my own essay the reader will want to know more about the specific policy implications of this sentiment. Although he does not say so directly, Mr. Palincsar's tone suggests that the remedy for misguided altruism is guided altruism. I agree. My own sketchy effort merely represented an effort to snatch the honored term of reason from a narrow usage which made reason incompatible with our own nation's more generous impulses. JAMES R. KELLY

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